

David John Seel, M.D., F.A.C.S.

**Presbyterian Medical Center
Chonju, Cholla Puk Do, Korea**

July 15, 1970

Dr. and Mrs. Sam Moffett
1-1 Yun Chi Dong, Chongno ku
IPO Box 1125
Seoul, Korea 100

Dear Eileen and Sam:

How does one adequately thank folks who are not only precious friends, but real Good Samaritans in time of need. Really, we can never adequately thank you for all you meant to us during the visit of our guests, Dr. and Mrs. Scott. We especially appreciated your thoughtfulness of our Jenny. And on top of all of this, you have taken care of all of the Scott's last minute shipping problems. Don't worry about the expense, but be sure that you are properly reimbursed for all of your expenses. We sincerely thank you for being your wonderful selves and sharing your warmth and hospitality with us. Our lives will always be richer for that lovely visit in your home.

Eileen, I have quickly enclosed some information on the hospital. The thumb-nail sketches was quickly prepared for use with a group of G.I.'s coming through, but might be of help.

Hope your hand continues to progress to normal without any problems. We will be thinking of you on your trip and continue to pray that Sam's history will unfold in a wonderful way.

Johnny was home for the weekend having suddenly produced a positive T.B. skin test. We are grateful that his x-rays are all normal, but they have placed him on drugs prophylactically for one year. How thankful we are that they have such early diagnostic measures and specific drugs. Jenny and Chris are at the dentist.

Do let us keep in touch. When you are busy perhaps the time will pass quickly until your return. Have a good furlough!

Most sincerely and gratefully,

Mary & Dave
Mary and Dave Seel

Christmas Greetings

After Feb. 1:

44 Alexander Street
Princeton, N.J. 08540

Until Feb. 1:

73 Cambridge Road
GIRTON, Cambridge CB3 0PN
England
November 22, 1970

Dear friends:

The Cambridge half of our furlough is all too quickly slipping by. At the end of January we shall have to leave our tiny cottage, complete with rose garden and magnificent view across the meadows to Cambridge. Even before then we may have to give up our daily six-mile bicycle ride into the University and back. Eileen is auditing courses in Christian Ethics and Chinese History while Sam burrows into the two-million-volume University library with its acres of open stacks.

Culture shock has been minimal except for the surprise of finding the English so friendly and unreserved, English winters so wet and so green, and English Presbyterianism so small compared with Korea.

There are only about 360 Presbyterian churches in all England south of the Scottish border, which is less than in the city of Seoul alone. Korea as a whole has 5741 Presbyterian churches. Yet the quality of preaching here is superb and we find it difficult to reconcile this with the church's lack of growth.

78% of the people in Britain (including Scotland) claim church membership. 50% are Anglican, 9% Roman Catholic, 6% Methodist, 5% Presbyterian, and 8% other churches. But only 22% say they are "strongly committed" to any religion whatsoever, and less than 10% regularly attend church. What a contrast to Korea where often Sunday attendance is higher than claimed membership. But again, inconsistently, eight out of every ten Britons think that it is "very, or quite important" that Great Britain should be a "Christian country".

Now we are beginning to look forward to the next stage of this glorious furlough--six months in Princeton and seeing as many of you as is physically possible all across the country. I will also be lecturing at Columbia University's East Asia Institute and collecting manuscript materials for missionary history.

A very blessed Christmas and Happy New Year to you.

Sam and Eileen Miffitt

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REPORT OF THE COMMISSION REPRESENTATIVE

Samuel Hush Moffett

The Christian mission in Korea in 1969 continued on course and at good speed despite the wrenching social and economic changes that have catapulted the nation in a few decades through revolutions that took centuries to complete in the West. "A farmer on the superhighway" is how one of our Methodist colleagues describes Korea today.

1. Politically the nation is stable. Like many of the emerging military regimes in Asia, Korea's ex-army rulers have proved more progressive than reactionary and are probably more liberal than the population as a whole. Academic circles complain of some repression of freedoms, and students are watched carefully to guard against the kind of academic chaos that has crippled Japan for two years. But there is a strong and articulate opposition press, and in the field of religion freedom is unfettered and opportunities unlimited. Prospects seem good for more rather than loss democratic freedoms with the appointment in November of an active Christian to the Cabinet as head of the powerful Central Intelligence Agency.

2. Economically the boom continues. This is most dramatically visible in the expanding network of superhighways, and the upward thrust of the skyline of Seoul which is now one of the world's ten largest cities (population over 4,600,000).

Korea's gross national product (GNP) is rising at one of the highest rates in the world. In the four year period prior to 1966, India's average increase was 3.1%, and the U.S. 4.3%, whereas Korea's was 8.3% (topped only by Japan's 10.8%). Since 1966 Korean production has rocketed up still faster: 8.9% in 1967, 13.1% in 1968, to a peak of 15% "real increase" in 1969. The average per capita income (figured in GNP) has jumped in ten years from about \$80 (1960) to \$195 in 1969 (compared with \$4,255 in the U.S., \$1,392 in Japan and a low of \$47.88 in Malawi).⁽¹⁾ In some sectors the increase is even more marked. Dock workers at the port of Inchon received 90¢ a day in 1967. Today the daily wage is \$2.00.

But in other sectors, notably agriculture, the people have not benefitted so appreciably from the improving economy. The per capita income of farmers this year is only \$110, not much more than half that of the national average. Yet even this is a 10.6% increase over last year, and a 60% increase between 1965 and 1968.⁽²⁾ Tile roofs are beginning to replace straw all through the countryside, reflecting a very real change for the better in living conditions.

Perhaps the best over-all proof of improvement in Korean living standards is the lengthening life-span of the average Korean. ~~Twenty five years ago it was said to be only about 55. In 1967 it was 63.14. And in 1968 the average life expectancy of a Korean reached 64.3~~ *In ten years he has added six years to his life. Twenty years ago he could expect to reach the age of 52 (52.6); ten years ago 58 (57.9). Today he will live to be 64. (3)*

But as is the way of history, progress creates as many problems as it solves. There is a dehumanizing process at work in urbanization, and corruption among the rich and powerful, and a dangerous drain from the countryside into the already over-centralized capital. Old problems still remain; the plight of the very poor, the crippling division of the country north and south, and the continuing threat of communist attack. But two perennial problems, at least, are this year of somewhat less urgent concern: population and food supply. A fairly successful family planning program to which

missionary and Christian specialists have contributed, particularly at Severance Hospital, has reduced the population increase rate from 3.0% to 2.2% in ten years. And a bumper 1969 harvest has given the nation fairly adequate food, though the protein gap in the national diet is still serious.

A major Christian contribution to the complex problems of rapid city growth has been the organization of the Institute of Urban Studies and Development at Yonsei University. Sparked by a short-term missionary with active experience in American labor problems, the Institute has initiated a Community Action Training Project which sent six young Christians (including two Roman Catholics) into some of the most depressed urban areas in Seoul to "treat the slum as a classroom, a research site and a mission". It has helped to organize student urban teams at the 9,000 member Youngnak Presbyterian Church, and conducts an orientation program for new clergymen in the city. A more specialized approach to one of the most tragic city problems is the ministry for the rehabilitation of prostitutes. Here, too, the catalytic agent has been the missionary, but Korean Christian social agencies and the women of the church have compassionately joined in a two-pronged effort, one part of which tries to reach country girls arriving penniless at the city station before they fall into the hands of panderers and pimps, and the other, the Girls Welfare Association, seeks to restore the fallen to whole life and health in Christian rehabilitation homes. The results have so impressed Seoul's mayor that he wrote, "We appreciate what you are doing for the prostitutes of Korea. From now on we will obey your orders".⁴ The government has officially turned to the Christian program for advice and assistance.

The focus of Christian action and planning for rural problems is the Union Christian Service Center in Taejon, which has pioneered in food canning, and a Rural Credit Program. Its Heifer Project has loaned animals for breeding to over a thousand individuals, and 120 institutions. Its training program turns out about one hundred rural leaders a year specializing in animal husbandry and farm machinery.⁵

Among the most urgent medical priorities for Korea are a national public health program and better care for the poor. Only 2% of the national budget is allocated to public health. Almost half (573) of the country's 1,467 towns are without the services of a doctor, and almost one-third of Korea's doctors (4,000 out of 13,139) are concentrated in one city, Seoul. The government estimates that only 6.5% of the rural population ever gets modern medical attention.⁶

One Christian answer to this challenge is to take medical services to the country. Taegu Presbyterian Hospital's satellite system of subsidiary country hospitals and mobile clinics pushes medical aid out from the institutional center in Korea's third largest city to where it is least available, the rural countryside. An even more dramatic experiment in poor people's low-cost medical service is the Koje Island project. With a minimum of institutional investment and a maximum of community involvement, a resident medical team of missionary and Korean doctors will provide help for the isolated people on one of Korea's largest islands.

5. The Christian Community in Korea continues its remarkable growth, out-pacing even the population growth. There are now reported to be three million Korean Christians: 2,250,000 Protestants and 800,000 Roman Catholics. This is 10% of the population, whereas ten years ago the Christian percentage was estimated at only 7%.

The Protestant community, in fact, has about doubled its size every ten years since 1940, despite overwhelming obstacles. In the 1940s, though faced first with Japanese shinto persecution and then with the division of the peninsula, Protestants grew from 372,000 to over 600,000. In the 1950s, the obstacles were communist invasion from without and deadly schism from within, but the church more than doubled, increasing from 600,000 to a constituency of 1,340,000. In the 1960s the church, beset by the unaccustomed corruptions of relative prosperity, nevertheless once again almost doubled the size of its community from 1,340,000 in 1960 to 2,250,000 at the end of 1969. (10)

Two out of every three Protestants in Korea are Presbyterian (1,478,388). But the divisions of the '50s are still unhealed and United Presbyterians (with their Southern Presbyterian and Australian Presbyterian colleagues) are officially related to only one of the four major Presbyterian bodies, that is, the Presbyterian Church in Korea. This is the largest of the Korean Presbyterian groups, reporting to the General Assembly a membership of 253,638 communicants, and a registered constituency of 464,470.

One of the most important ecclesiastical events of 1969 was the decision of this church to rejoin the World Council of Churches. It had left the Council ten years ago in a vain attempt to prevent internal schism. Now, two of Korea's four larger Presbyterian bodies belong to the W.C.C., and the next decade may see a reduction of Korean Presbyterian divisions into two major denominations: an evangelical, ecumenical Presbyterian church, and an evangelical separatist group.

Another significant action was taken in the area of church-mission relations. In December the five-year-old Department of Cooperative Work was reorganized into a Committee on Cooperation as the executive agency for decisions involving the Korean church's partnership in mission with its three sister churches. The new structure is tied in more closely to the Korean General Assembly and increases Korean representation on the Committee from 50% to 70%.

As the decade drew to a close, Christmas Eve 1969 visibly reminded the nation of the significant Christian presence in Korea--a minority, but with a mission, and with a message that makes its impact all over the land, even in the huge, half-secular, half-pagan city of Seoul. The mayor is not a Christian. But he joined the Roman Catholic cardinal of Korea and the pastor of Seoul's largest Presbyterian church in public dedication of a great Christmas tree in the City Plaza. 50,000 people jammed the square to watch the nationally televised ceremony--the lighting of the tree, the massed choirs, the carols of the birth of Christ, and the prayers for peace. It was a good ending to the 1960s, but, more important, it was the beginning of the 1970s.

3. Education in Korea today shows perhaps more visibly than any other area of life the impact of the Christian mission. Of Korea's four leading institutions of higher learning, two are Christian: Ewha University, the world's largest women's university, which was founded by Methodists, and Yonsei, founded by Presbyterians but now interdenominational. Applications at Yonsei this year are four times the number of students who can be accepted.⁷ Just as important to the life of the church is the network of Presbyterian small colleges, Soongsil, Keimyung, Taejon, and Seoul Woman's College. Total enrollment in these six schools is 16,463.

In 1969 the Bible Club Movement celebrated its fortieth anniversary. Begun as a ministry to beggar boys, the Bible Clubs have developed into schools for underprivileged children and are usually organized by a local church. This year over 50,000 students from destitute homes in the city slums and rural areas were enrolled in 300 such Bible Club-Church Schools, most of which now have government charters as "folk schools".⁸

The attack on illiteracy in Korea, spearheaded for decades by the churches, has proved so effective that this year the Christian Literacy Association phased out its specialized work and quietly merged with the Korean Christian Literature Society. Illiteracy has dropped to an all-time low of less than 20%.⁹

A problem both in education and in the church is the generation gap. In the church it separates the older and younger ministers. In education, it separates students from the general population. But power is still with the older generation, both in church and society, and student protests have signally failed to arouse popular support. Korea is still conservative despite all the revolutions through which it is passing.

4. Religion in general, is not, at least on the surface, a significant factor in Korea. An attempted Buddhist revival never got off the ground despite indirect government encouragement. The latest Cabinet shuffle quietly dropped some of the most powerful pro-Buddhist figures and increased Christian representation. Confucianism is kept alive only by family pride. Eighty per cent of the people profess no religious faith, and the largest organized religion is Christianity, with only about ten percent of the population.

Beneath the surface, however, the unorganized, felt religion of the masses is still shamanism, with all its related superstitions--fortune telling, geomancy and folk healing. In the cities this is giving way to a more recent import from the West, modern materialism. The religion of the people as a whole might best be described as an uneasy tension between old animist-shamanist superstitions and a new, secularized, self-centered obsession with material progress. But neither the old fears nor the new obsessions are organized religions, and the country is still wide open to the evangelistic presentation of the gospel as "good news to modern man". A consistent best-seller is the new translation of the New Testament into colloquial, modern Korean.

Footnotes

1. 1969 Pick's Currency Yearbook
2. Korea Herald. December 20, 1969
3. Korea Times. December 2, 1969; Korea Herald, Jan. 29, 1970.
4. Korea Calling. September 1969
5. Korea Calling. November 1960
6. A Summary of Social Development in Korea. USAID mss. p. 14 AD/E. Dec. 29, 1964
7. Korea Times. January 12, 1970
8. Korea Calling. January 1970
9. Korea Calling. May 1969
10. Prayer Calendar, 1940, 1960, 1970; Presbyterian Life. Sept. 16, 1950, p.13.

National Treasures of Korea

list assembled in 1970's

by
Eileen Moffett and
Whang Wha-ga

INTERNATIONAL

1. Name: Non-Dae-Tam Gate
 Location: Non-Dae-Tam-Ro, Seoul
 Period: Yi Dynasty A.D. 1398

2. Name: Ten storied stone pagoda, ~~at~~ ^{found at} Non-Kak-Sa temple site
 Location: 2 Je Chong-Ro, Seoul (Pagoda Park)
 Period: Early Yi Dynasty

3. Name: King Glin-Hwang's tablet (marking boundary between Koryu + Silla)
 Location: Seoudaoum-Ku, Seoul (Mt. Pukhan) now in Pagoda Park, Seoul
 Period: Old Silla Dynasty (3 Kingdoms period)

4. Name: Stone steps at the site of Ko-Dal-Sa temple ✓
 Location: Yo-Ju-Chu, Kang-Ke-Do
 Period: Late Silla or early Koryu Dynasty

5. Name: ^{Lion} Twin stone lantern at Bup-Ju-Sa temple
 Location: Bo-Un-Gun, Chung-Chong-Buk-Do
 Period: Great Silla Dynasty (United Silla)

6. Name: Seven storied stone pagoda at Tap-Pyung-W
 Location: Jung-Won-Gun, Chung-Chong-Buk-Do
 Period: Great Silla Dynasty (United Silla)

7. Name: Memorial stone at Hong-Kyung-Sa temple
 Location: Chen-An City, Chung-Chong-Sam-Do
 Period: Koryu Dynasty, A.D. 1026

8. Name: Memorial stone for priest Nang-Hae at Sŏng-jū-Sa
 Location: Po-Pyung-Gun, Chung-Chong-Nam-Do
 Period: Great Silla Dynasty (United Silla) A.D. 890
9. Name: five storied stone pagoda at the site of ^{Chong-}~~Yung-~~Mim-Sa temple
 Location: Po-Yŏ-Gun, Chung-Chong-Nam-Do
 Period: Late Paek-Che Period early 7th century
10. Name: Three storied stone pagoda ^{near} ~~at~~ Sill-Sang-Sa at Paek Chang-am
 Location: Nam-Won-Gun, Chul-La-Buk-Do
 Period: Great Silla Dynasty - (United Silla - 9th Century)
11. Name: Stone Pagoda at the site of Hŭl-Huk-Sa temple
 Location: Ik-San-Gun, Chul-La-Buk-Do
 Period: Late Paek-Che Period
12. Name: Stone Lantern in front of Kak-Whang-^{JON}~~Chun~~ at Hwa-On-Sa temple
 Location: Ku-Re-Gun, Chul-La-Nam-Do
 Period: Great Silla Dynasty (United Silla)
13. Name: ^{Rukmak-jon Mu-wi-Sa}
~~Kuk-Nak-Chun~~ of ~~Mu-Wi-Sa~~ temple
 Location: Kang-Chŏn-Gun, Chul-La-Nam-Do
 Period: Early Lee Dynasty
14. Name: Yong-San-^{JON}~~Chun~~ of Ku-Jo-Am of Eun-Hae-Sa temple
 Location: ^{영천군} Yung-Chŏn-Gun, Kyung-Sang-Buk-Do
 Period: Early Lee Dynasty
15. Name: ^{Kuk}
~~Kuk-Nak-Chun~~ of Bong-Jung-Sa temple
 Location: An-Dong-Gun, Kyung-Sang-Buk-Do
 Period: Late Koryŏ Dynasty

16. Name: Seven-storied Brick Pagoda at Shin-Sa-Dong
 Location: An-Dong-Gun, Kyung-Sang-Buk-Do
 Period: Great Silla Dynasty - 8th Century
17. Name: Stone lantern in front of Pu-Sok-Sa temple
 Location: Yong-Ju-Gun, Kyung-Sang-Buk-Do
 Period: Great Silla Dynasty
18. Name: Mu-Ryang-Sa-~~Shin~~^{Jon} of Pu-Sok-Sa temple
 Location: Yong-Ju-Gun, Kyung-Sang-Buk-Do
 Period: Middle Koryo Dynasty
19. Name: Cho-Sa-Dang Hall of Pu-Sok-Sa temple
 Location: Yong-Ju-Gun, Kyung-Sang-Buk-Do
 Period: Late Koryo Dynasty
20. Name: Ta-Bo Pagoda at Bul-Kuk-Sa temple
 Location: Kyong-Ju, Kyung-Sang-Buk-Do
 Period: Great Silla Dynasty mid 8th century
21. Name: Three-storied stone pagoda at Bul-Kuk-Sa
 Location: Kyong-Ju, Kyung-Sang-Buk-Do
 Period: Great Silla Dynasty
22. Name: Yun-Wha and Chil-Lo Bridges at Bul-Kuk-Sa
 Location: Kyong-Ju, Kyung-Sang-Buk-Do
 Period: Great Silla Dynasty
23. Name: Chung-Un and Saek-Un Bridges at Bul-Kuk-Sa
 Location: Kyong-Ju, Kyung-Sang-Buk-Do
 Period: Great Silla

28. Name: Stone Cave of Suk-Kil-Am (^{3 Buddha} ~~Amida~~ Images)
 Location: Wol-Hung-Gun, Kyung-Sang-Puk-Do
 Period: Great Silla Dynasty
29. Name: Memorial stone for King Ku-Yol of Silla
 Location: Kyong-Ju, Kyung-Sang-Puk-Do
 Period: ^{United} ~~early~~ Silla Dynasty
30. Name: Seated Gilt-Bronze Vairocana in Pul Kuk-Sa
 Location: Kyong-Ju, Kyung-Sang-Puk-Do
 Period: Great Silla Dynasty
31. Name: Seated Gilt-bronze Amitayus in Pul-Kuk-Sa
 Location: Kyong-Ju, Kyung-Sang-Puk-Do
 Period: Great Silla Dynasty
32. Name: Gilt-bronze standing Bhaisajyaguru in ^{Park} ~~Pul~~-Yul-Sa temple
 Location: Kyong-Ju, National Museum branch
 Period: Great Silla Dynasty
33. Name: Bronze Bell of King Song-Dok
 Location: Kyong-Ju, National Museum
 Period: Silla Dynasty - A.D. 770
34. Name: Stone Pagoda of Bun-whang-San temple
 Location: Kyong-Ju, Kyung-Sang-Puk-Do
 Period: Old Silla Period - 3rd year of Queen Sundok - A.D. 634
35. Name: Kyong Ju astronomical observatory
 Location: Kyong-Ju, Kyung-Sang-Puk-Do
 Period: ~~United~~ ^{old} Silla Period 632-646 - built during the reign of Queen Sundok

- Word printing
32. Name: ~~Three~~ Blocks of the Tripitaka at Hae-in-Sa
 Location: Hap-Chun-Gun, Kyung-Sang-Nam-Do
 Period: Koryo, Dynasty A.D. 1237-1252
33. Name: Memorial stone commemorating the expansion of Silla territory
 Location: Chung-Kyung-Gun, Kyung-Sang-Nam-Do
 Period: Old Silla Period A.D. 561 (22nd year of King Chulhung)
34. Name: East three-storied stone pagoda at Sul-ung-Ni
 Location: Chang-Kyung-Gun, Kyung-Sang-Nam-Do
 Period: ~~Great~~ ^{United} Silla Dynasty
35. Name: Three-storied Four Lion stone pagoda at Hwa-On-Sa
 Location: Ku-Ke-Gun, Chul-La-Lam-Do
 Period: ~~Great~~ ^{United} Silla Dynasty
36. Name: Bronze bell at Sang-Won-Sa temple
 Location: Pyung-Chang-Gun, Kang-Won-Do
 Period: ~~Great~~ ^{United} Silla Period - A.D. 725
37. Name: Three-storied stone pagoda at Xu-theang-Ri
 Location: Kyong-Ju, Kyung-Sang, Puk-Do
 Period: Great Silla Dynasty (about A.D. 700)
38. Name: Three storied stone pagoda at the site of Ko-Sun-Sa Temple
 Location: Kyong-Ju, Kyung-Sang, Puk-Do
 Period: ~~Great Silla Dynasty (at 7th century)~~ ^{early United Silla (A.D. 700)}
39. Name: Five storied pagoda at Ne-Won-Ri
 Location: Kyong-Ju, Kyung-Sang, Puk-Do
 Period: ~~Great~~ ^{Early United} Silla Dynasty

40. Name: Thirteen-storied stone pagoda at the site of Chung-Hae Sa temple
 Location: Wol-Sung-Gun, Kyung-Sang-Puk-Do
 Period: ~~Great~~ ^{United} Silla Dynasty
41. Name: Iron Flag staff with two flanking stone pillars
 Location: Chung-Ju, Chung-Chong-Puk-Do
 Period: Koryo Dynasty
42. Name: ~~Wooden Trinity with shrine~~
 Location: ~~Sung-Ju-Gun, Chai-La-Nam-Do~~
 Period: Late Silla or early Koryo Dynasty 9th century from Chinese or Tibetan
43. Name: Royal ~~Edict~~ ^{EDICT} of King Ko-Jong, Koryo Dynasty
 Location: Sung-Ju-Gun, Chai-La-Nam-Do, Song-Kwang-Sa temple
 Period: Koryo Dynasty A.D. 1216
44. Name: ~~2 Three-storied stone pagodas at Bon-in-Ga~~ ^{and 1 stone lantern}
 Location: Chang-Hung-Gun, Chai-La-Nam-Do
 Period: Great Silla Dynasty
45. Name: Seated ~~clay Buddha~~ ^{clay Buddha} in Pu-Sok-Sa Temple
 Location: Yong-Ju-Gun, Kyung-Sang-Puk-Do
 Period: Koryo Dynasty
46. Name: Mural paintings ^{on wall} of Cho-Sa-Dang at Pu-Sok-Sa temple
 Location: Yong-Ju-Gun, Kyung-Sang-Puk-Do
 Period: Late Koryo Dynasty A.D. 1377
47. Name: Memorial stone for Priest Chin-Gan at Sang-Kye-Sa Temple
 Location: Ha-Tong-Gun, Kyung-Sang-Har-Do
 Period: Great Silla Dynasty A.D. 887

48. Name: Octagonal nine-storied stone pagoda at Wol-Jung-Sa temple
 Location: Pyung-Chang-Gun, Kang-Won-Do
 Period: Early Koryo Dynasty
49. Name: Dao-Ung-Chon at Su-Duk-Sa temple
 Location: ~~Yeo~~^{Yeo}-San-Gun, Chong-Chong-Nam-Do
 Period: Koryo Dynasty, 1308 A.D. (34th year of Chong-yul Wang)
50. Name: ~~Yeo~~^{Hae}-Tal-Mun (Gate) at To-Kap-Sa temple
 Location: Yong-Am-Gun ~~Chong-Chong-Nam-Do~~ Chulla Nam Do
 Period: Lee Dynasty A.D. 1473
51. Name: ~~Kang~~^{Kaek}-Sa-Mun (Gate)
 Location: Kang-Nung City, Kang-Won-Do
 Period: Late Koryo Dynasty
52. Name: The Library for the tripitaka blocks in Hae-In-Sa temple
 Location: ~~Hae~~^{Hyeop}-Chun-Gun, Kyung-Sang-Nam-Do
 Period: Lee Dynasty A.D. 1488 (14th year of Sung-Jong)
53. Name: East stone stupa at Yun-Kok-Sa temple
 Location: Ku-Re-Gun, Chul-La-Nam-Do
 Period: Early Koryo Dynasty
54. Name: North stone stupa at Yun-Kok-Sa temple
 Location: Ku-Re-Gun, Chul-La-Nam-Do
 Period: Early Koryo Dynasty
55. Name: Pal-Sang-Chan at Hup-Du-Sa temple
 Location: Bo-Un-Gun, Chong-Chong-Puk-Do
 Period: Lee Dynasty A.D. 1492-1626 (2nd year of Su-jo)

56. Name: Kuk-Sa ^{Jon} ~~at~~ Song-Kwang-Sa temple
 Location: Sung-Ju-Gun, Chul-La-Nan-Do
 Period: Early Lee Dynasty
57. Name: Stone stupa of Priest Khul-Kam at Sang-Bong-Sa temple
 Location: Hui-Sun-Gun, Chul-La-Nan-Do
 Period: Great Silla Dynasty - A.D. 868
58. Name: Seated Iron Vairocana at Chung-Gok-Sa temple
 Location: Chung-Gang-Gun, ^{Chung-Gang} ~~Chul-La-Nan-Do~~
 Period: Great Silla Dynasty
59. Name: Memorial stone for Priest ^{Chi} ~~Chi~~-Kwang
 Location: Non-Sung-Gun, Kang-Non-Do
 Period: Koryo Dynasty, A.D. 1085 (33 year of Sunjong)
60. Name: Celadon ^{Incense Burner} ~~Incense Burner~~ with Lion Cover
 Location: National Museum, Seoul
 Period: Koryo Dynasty
61. Name: Celadon ^{Water ewer in the form of a Fish-dragon}
 Location: National Museum, Seoul
 Period: Koryo Dynasty
62. Name: ^{Miruk-son} ~~Moo-Ruk-Chun~~ at Keum-San-Sa temple
 Location: Kim-Je-Gun, Chul-La-Buk-Do
 Period: Lee Dynasty (13th year of Giso)
63. Name: Seated Iron Vairocana at To Pi An Temple
 Location: Chul-Non-Gun, Kang-Non-Do
 Period: Great Silla Dynasty - A.D. 865

64. Name: Stone ^{Lotus} Trip at Paj-Ju-Sa temple
 Location: Po-san-Gun, Ching-Chong-Pak-Do
 Period: Great Silla Dynasty
65. Name: Celadon ~~incense burner~~ ^{incense burner with Unicorn cover}
 Location: Ks-Hee-Dong, Seoul
 Period: Koryo Dynasty
66. Name: Celadon Vase (ever)
 Location: Ka-Hee-Dong, Seoul
 Period: Koryo Dynasty
67. Name: Kak-Hwang-Chun at Wu-Du-Sa temple
 Location: Chae-Re-Gun, Chul-La-Man-Do
 Period: Lee Dynasty, A.D. 1703
68. Name: Celadon Vase with inlaid decorations of clouds and cranes.
 Location: Ka-Hee-Dong, Seoul
 Period: Koryo Dynasty
69. Name: Kae-Kuk-Jon-Jong-Gong-Sin-Lok-Kwon (Printed certificate given to Court
 officers of merit for the founding of the Lee dynasty)
 Location: Jung-Nehng, Seoul
 Period: Lee Dynasty, ~~1137~~ A.D. 1397
70. Name: Hun-Min-Chung-Un (Royal Rescript of ^{Hangul} ~~Hangul~~)
 Location: Ka-Hee-Dong, Seoul
 Period: Lee Dynasty, A.D. ~~1446~~ 1446
71. Name: Dong-Kuk-Chung-U (Korean dictionary of correct Chinese phonetics)
 Location: Ka-Hee-Dong, Seoul
 Period: Lee Dynasty, A.D. ~~1447~~ 1447

1. Name: ~~Gold~~ Gilt-bronze Trinity with inscribed "Kye-mi" date

Location: Ka-Hee-Dong, Seoul

Period: Sam-Ruk Period (Three Kingdoms period)

2. Name: ~~Three Gilt-bronze trinity~~ Gilt-bronze Trinity with shrine

Location: Ka-Hee-Dong, Seoul

Period: early Koryu dynasty

3. Name: ~~Unadorned~~ water dropper in the shape of a duck

Location: Ka-Hee-Dong, Seoul

Period: Koryu Dynasty

4. Name: ~~Unadorned~~ Bronze incense burner w. silver inlaid decoration

Location: Mi-Yang-Cam, Kyang-Song-Puk-Do (眞陽寺) Pye Chong Sa Temple

Period: Koryu Dynasty

5. Name: ^{Admiral} Lee-Sun-Chin's War Diary and letters

Location: A-san-Gun, Chung-Chong-Nam-Do

Period: Lee Dynasty, A.D. 1592-1598

6. Name: Pys storked stone pagoda at ~~at~~ TAM NI

Location: Ui-Sung-Gun, Kyung-Song-Puk-Do

Period: ~~at~~ United Silla - A.D. 700

7. Name: Gilt bronze seated Maitreya

Location: National Museum, Seoul

Period: Sam-Ruk Period (Three Kingdoms Period)

8. Name: Gold seated Buddha from Kukwang-ni, Kyungju

Location: National Museum, ~~Kyungju~~ - ~~possibly~~ Seoul

Period: ^{Early United} ~~at~~ Silla Dynasty

80. Name: Gold standing Buddha from Kukhwang-ni, Kyungju
 Location: National Museum, Seoul
 Period: ~~Early United~~ Silla Dynasty
81. Name: Stone standing ~~Buddha~~ ^{Maitreya from the site of} Kam-dan-ja
 Location: Wol-Sung-Gun, Kyong-Sang-Puk-Do - now in Seoul, Kyung ~~Palace grounds~~
 inside large stone hall near the ten-storied pagoda
 Period: Great Silla A.D. 720
82. Name: Standing stone Amitayus ^{from site?} A Kam-San-Sa temple
 Location: Wol-Sung-Gun, Kyong-Sang-Puk-Do - now in Seoul, Kyung ~~Palace grounds~~
 inside large stone building near ten-storied pagoda
 Period: Great Silla Dynasty - A.D. 720
83. Name: Gilt bronze seated Maitreya
 Location: Duk-Su Palace Art Museum
 Period: Ssa-Ruk Perlo (Three Kingdoms period)
84. Name: ~~Rock-cut Triad~~ ^{Rock-cut Triad} at ~~Yuan-Su-San~~
 Location: 서산진 Su-San-Gun, Chong-Chong-Nam-Do
 Period: ^{Late} Paek-Je Period
85. Name: Gilt bronze ~~Triad~~ ^{Triad with inscribed Shin-myō date}
 Location: Chang-Chang-Dong, Seoul
 Period: Sam-Ruk Period (Three Kingdoms Period)
86. Name: Ten-storied stone pagoda of Kyung-Chon-Sa
 Location: Kyong-Lok Palace (from Kae-Song, Kyung-Keo-Do)
 Period: Late Koryo Dynasty
87. Name: Gold Crown ~~Excavated~~ ^{Excavated} from Kum-Kung-Chong Tomb
 Location: National Museum, ~~Seoul~~ Kyungju
 Period: Old Silla Dynasty 5-6th Century

88. Name: ^{gold with} Gold Pendants from Kum-hwang ch'ong tomb
 Location: National Museum, Seoul
 Period: Old Silla Period - 5th-6th Century
89. Name: Gold ~~pendant~~ buckle ~~pendant~~
 Location: National Museum, Seoul
 Period: ~~Old Silla Period~~ Lo Lang period (a Chinese colony)
90. Name: Gold Earrings
 Location: National Museum, Seoul
 Period: Old Silla Period - 5th-6th century
91. Name: ~~Clay figure~~ Pottery vessel in the form of a mounted warrior
 Location: National Museum, Seoul
 Period: Old Silla Period - 5th-6th century
92. Name: ~~Decorative vase~~ Bronze ewer w. silver inlay of willow, birds + river
 Location: National Museum, Seoul
 Period: Koryo Dynasty, ~~12th century~~ mid 12th century
93. Name: White Porcelain ~~vase~~ Jar with grape designs painted in underglaze iron
 Location: National Museum, Seoul
 Period: Lee Dynasty
94. Name: ^{Lobed} Celadon Vaso in the shape of a melon
 Location: National Museum, Seoul
 Period: Koryo Dynasty, 12th century
95. Name: Celadon ~~urn~~ Incense burner with cover in openwork
 Location: Duk-su Palace Art Museum
 Period: Koryo Dynasty

96. Name: Celadon Vase (Water dropper) in the shape of a Tortoise
 Location: Duk-Su Palace Art. Museum
 Period: Koryo Dynasty
97. Name: Celadon Vase with incised design
 Location: Duk-Su Palace Art. Museum
 Period: Koryo Dynasty (12th century)
98. Name: Celadon ~~Vase~~ Pot with Inlaid Peony Design
 Location: Duk-Su Palace Art. Museum
 Period: Koryo Dynasty (12th century)
99. Name: Three-storied stone pagoda of Kal-Hang-Sa
 Location: Kyong-Bok Palace, Seoul
 Period: Great Silla A.D. 758 (17th year of ^{King} Kyung Duk)
100. Name: Seven storied stone pagoda (formerly of Nam Kyewon Temple)
 Location: Kyong-bok Palace, Seoul
 Period: Koryo Dynasty
101. Name: Stone stupa of priest Ji-Hwang from the site of Pop-Chun-Sa
 Location: Kyong-Bok Palace, Seoul
 Period: Koryo Dynasty (A.D. 1085)
102. Name: Stone stupa ^{in memory of} ~~of~~ priest Hung-Pop from the site of ^{Chong} ~~Yong~~-To-Sa
 Location: Kyung-Bok Palace, Seoul
 Period: Koryo Dynasty
103. Name: Twin lions stone lantern from Chonghung mountain fortress
 Location: National Museum, Seoul; ~~(formerly in the grounds of the fortress)~~
 Period: Great Silla Dynasty

108. Name: Stone stupa of priest Yom-ko from the site of Heung-Pop-Sa

Location: Kyong Bok Palace, Seoul

Period: Great Silla Dynasty AD: 844

109. Name: Three storied stone pagoda from ~~Heung-Pop-Sa~~ ^{Pom-Hak-Ni}

Location: Kyong Bok Palace

Period: Great Silla Dynasty - 9th Century

109. Name: ~~Three stone~~ Stone Triad of Amitabha with inscribed "Kye-yu" date

Location: National Museum, Seoul

Period: Great Silla Dynasty

109. Name: White porcelain vase with Grape Design in underglaze iron

Location: ~~Univ.~~ ^{Earls} Univ. Museum, SEOUL

Period: Lee Dynasty-17th Century

109. Name: ~~Three stone~~ Triad Stelae with inscribed "Kye-yu" date

Location: Kong-Ju National Museum Branch

Period: Early ~~Great Silla~~ ^{United} Silla ~~Dynasty~~ ^{Period}

109. Name: ~~The Buddha Cave~~ The Triad Cave Temple at Kinnu

Location: Gun-Wee-Gun, Kyung-Sang-Pak-Do

Period: ~~Great Silla~~ Early United Silla

110. Name: Portrait of Ik-Chai

Location: Duk-Su Palace Art Museum

Period: Koryo Dynasty A.D. ~~1319~~ 1319

111. Name: Portrait of Ho-Kun

Location: Yong-Ju-Gun, Kyung-Sang-Pak-Do

Period: Koryo Dynasty, A.D. 1318

112. Name: ^{in a pair} three storied stone pagodas ~~at the site of~~ the site of Kom Un Sa
 Location: Mol-Sung-San, Yang-gang-Pu Do
 Period: early Great Silla Dynasty
113. Name: ^{cylindrical} Celadon bottle with painted willow design in underglaze iron
 Location: National Museum, Seoul
 Period: Koryo Dynasty - 13th Century
114. Name: Celadon ~~bottle~~ vase w. inlaid decorations of peonies & chrysanthemums
 Location: ~~Don-ju Palace Art. Museum~~ National Museum, Seoul
 Period: Koryo Dynasty - 12th Century
115. Name: Celadon ~~jar~~ bowl w. inlaid floral design
 Location: National Museum
 Period: Koryo Dynasty
116. Name: Celadon ~~jar~~ ewer and stopper (gourd-shaped) with inlaid decoration of Tree Peony
 Location: National Museum, Seoul
 Period: Koryo Dynasty
117. Name: Iron Vairocana at Po-Rim-Sa
 Location: Chang-Hwang-Cue, Chul-Lo-Nam-Do
 Period: Great Silla Dynasty A.D. 858
118. Name: Gilt Bronze seated Maitreya
 Location: Chang Chung-Dong, Seoul
 Period: Sam-Kuk Period (Three Kingdoms Period)
119. Name: Gilt bronze standing Buddha with inscribed "Yongga 7th-year" date
 Location: National Museum, Seoul
 Period: Sam-Kuk Period (Three Kingdoms Period)

172. Name: Bronze bell
~~Iron bell (bell)~~ at Young-ni-Sa
 Location: Ulsung-Gun, Kyung-Keo-Do *Ulsung*
 Period: Koryo Dynasty
173. Name: Ha Hwui
~~Ha Hwui~~ and Pyung-San Play Maske
 Location: An-dong-Gun, Kyung-Sang-Buk-Do (probably now in National Museum, Seoul)
 Period: late Koryo or early Lee Dynasty
174. Name: Three-story ^{stone} pagoda at ^{the site of} Chin-gun-Sa (Temple)
~~Three-story pagoda at Jin-Jan-Sa~~
 Location: Yang-Yang Myon, Kang-Won-Do
 Period: Great Silla Dynasty
175. Name: Relics ^{found in} ~~the~~ ^{five-storied} ~~pagoda~~ at Ik-San
 Location: ~~Ik-San palace~~ National Museum, Seoul
 Period: Great Silla or early Koryo Dynasty
176. Name: Stone seated ^{Bodhisattva} ~~in~~ at Hun-Sung-Sa
 Location: National Museum, Seoul
 Period: Koryo Dynasty
177. Name: Slaved Urn with an outer Stone Case
~~Stone Urn with glass cover inside~~
 Location: National Museum, Seoul
 Period: Great Silla Dynasty
178. Name: Remains ^{in three-storied} ~~that~~ found ~~in~~ ~~the~~ ~~pagoda~~ at Pul-Kuk-Sa
 Location: Kyung-Ju, Kyung-Sang-Puk-Do
 Period: Great Silla Dynasty
179. Name: Gilt Bronze standing Buddha
 Location: National Museum
 Period: Sam-Kuk Period (Three Kingdoms Period)

172. Name: Gilt bronze standing Buddha

Location: ~~Chong-mu-Ro~~ Chong-mu-Ro, Seoul

Period:

173. Name: Gilt Bronze standing Buddha

Location: ~~Chong-mu-Ro~~ Chong-mu-Ro, Seoul

Period:

180. Name: Five-storied stone pagoda at Jug-Chung Se temple

Location: Sun-San-Gun, Kyung-Sang-Thu-do

Period: Great Silla Dynasty

Among one hundred thirty ^{two} National Treasures, fifty ^{seven} ~~six~~ National Treasures are in Seoul, two in Kyungkoo-do, five are in No. Chong Chung Do, eight in So. Chong Chung Do, 32 in No. Kyung Sang Do, 6 in South Kyung Sang Do, 3 in No. Chulla Do, 13 in South Chulla Do and 6 in Kangwon Do.

National Treasure Contents

Pagodas	33	Incense burners	2
sculpture	26	Crown and Ornaments	2
Ceramics	17	Gates	3
Wooden architecture	11	Paintings	4
Memorial tablets	7	Bridges	1
Stone lanterns	6	Caves	2
Books	8	Remains	2
Bells	4	Maps	1 Collection
		Observatory	1
		TOTAL	134

(P.S. National Treasure 44 has two pagodas and one stone lantern)

131. King Taejo's census register - A.D. 1390

132. "Chingbi-nok", a war record written by Yu Song-yeong, Prime Minister under King Songjo (of Hideyoshi invasion)

Location: Kyung Sang Puk Do, Ansong Gun, No. Hui village

133. ^{Celadon} 청자진사연화문표형주자 ^{lotus}

LOCATION: SEOUL: 종로구, 원남동 200

PERIOD:

134. ^{Gilt-Bronze ~~Trinity~~ Trinity} 금동보살삼존상

LOCATION. SEOUL, 성동구, 성수동 1가 13-141

DATE:

135. ^{Hye-won GENRE PAINTING} 혜원풍속도

LOCATION. SEOUL, 종로구, 가회동 2-11

DATE:

KOREA CALLING

VOL. IX. No. 3

MARCH, 1970

DR. HELEN KIM

(1899—1969)

"Sing no sad songs for me, but songs of joy and praise." The death-bed wish of the late Dr. Helen Kim, President Emeritus of Ewha who died Tuesday, February 10 at her home near Ewha Woman's University, turned her funeral and burial into still another way of witnessing to her Lord. Hymns of praise replaced the traditional Korean wailing, and pink and white carnations instead of incense were placed in front of the bier. A constant stream of Ewha alumnae, students, faculty, and friends bade her farewell as she lay in state beneath a cross of white flowers in the Emerson Chapel.

Long used to flaunting her opinion in the face of binding tradition, especially that which trampled women's rights, she proved not only that Korean women could be educated, but that they in turn could educate others, sometimes better than men.

For her long struggle to educate "more women better", the Korean government awarded her posthumously one of the nation's highest medals, the Order of Diplomatic Merit, First Class. A diplomat for Korea at the U.N. for many years, and a roving ambassador, she was also recognized for her fight to keep Korea free. The government gave her struggle recognition with a "public funeral," and the public gave her recognition by attending the funeral 5,000 strong in the Welch-Ryang Auditorium, and another 5,000 outside. Crowds lined the streets some four miles from the university to the Eastern section of Seoul where she was buried in the Keum Nan Garden next to her mother.

Korea's outstanding Christian woman leader, Dr. Helen Kim was dedicated to Christ by her mother following her birth in Inchon on February 27, 1898. She entered Ewha Haktang at the age of nine, but she first found Christ after an overnight struggle of doubt and prayer at the age of sixteen. Thereafter she devoted her life and more than fifty-one years of service to Him as a Christian educator and leader.

She was a favorite among the students who studied under Dr. Alice Appenzeller, and she was sent to Ohio Wesleyan where she earned her B.A. and then to Boston for her M.A. She returned to Korea to teach at Ewha and later went back to the United States to earn her Doctorate at Columbia in 1931. Between 1932 and 1939 she was the student dean at Ewha and Vice-President of Ewha Woman's College. She became the President in 1940 and served in this capacity until 1961.

Since she was always "concerned" and "involved," her career at Ewha was interrupted at intervals, at first in 1919 when she had to hide for her involvement in the Independence Movement, and then dur-



ing the years 1922 to 1928 while she attended conferences beginning with the Student Christian Federation Conference in Peking. She was on her way to Jerusalem to attend the International Missionary Council in 1928 when, after seeing the braids of Saigon coolies, she had her hair cut. At home her new hair style was a great scandal, since the hair was considered a symbol of bodily inheritance from one's parents.

Her tests of courage stood her in good stead when she had to face the ever-increasing pressure to turn Ewha over to the Japanese as a field hospital after the missionaries left in 1940. She allowed the Main Building to be used for this purpose, but only on the condition that the school be kept open. She next had to dissuade the Americans from using the university in the same way during the Korean War.

In Pusan in 1951, when that city had been isolated by the enemy, she helped to stabilize the unrest there by calling her people together. "The only thing that will save this situation is to start the schools again," she said. Asked how much money she had to do this with, she showed what she had, the equivalent of about \$300. With only her strong faith in God and enough money to pay one month's salary to her teachers, she started a "tent university" on a windy Pusan hillside. Later she convinced a local banker that all the savings frozen in his bank were just "so much paper" if the situation could not be saved, and she borrowed enough with which to run the college.

It was at this time that she started the "Korea Times" to help the U.N. Force understand Korea and to give them up-to-date news. In 1954 she was the first to insist on a return to Seoul in another attempt to normalize the situation even though there was still considerable risk from North Korea.

Over the years Dr. Kim served on dozens of boards of institutions, not only those of the Methodist Church, but also those of her country and government, finally holding, since 1965, the portfolio of Roving Ambassador of the Republic of Korea. She received honorary doctorate degrees from Boston, Ohio Wesleyan, Cornell, and Centro Escolar University,

KIM, HELEN

and in 1966 was given honorary citizenship by Dallas and Fort Worth, Texas, and was awarded a citation for Christian leadership from the state of Texas.

How could one small woman, under five feet, who wore only a size 3 1/2 shoe do so much? This was a question invariably asked by the newest of her office workers. To many she was an "impossible woman" demanding so much from others, but she never demanded more than she herself gave. To others she was "impossible" because she always suggested impossible ideas. She had, however, a way of making the impossible come true. No Korean woman had ever earned an American Ph. D. None had ever cut her hair. When she tried to help raise \$20,000 to purchase the land for the Ewha campus she admitted to her audience in the United States that she knew it was impossible, but she had faith that it could be done.

While she was planning an evangelistic campaign to take the news of Jesus Christ to thirty million people, someone exclaimed, "But that's the entire population!" "Don't you think I know that," she said. Told that \$20 million dollars was too large an amount for the Development Decade campaign, she cut the speaker off with, "We'll need more than that!" Told that there was no such thing as instant interpretation in Korea for the International Prayer Fellowship Conference because there was no equipment for it, she responded, "Get some!" The university did. Told that she was too ill to go to the United States to raise funds for the Development Decade, she went anyway.

But Dr. Kim did not love challenge for the sake of challenge. She rose to meet it only if it were necessary to espouse one of the causes close to her heart: the propagating of Christianity throughout Korea and the world; educating Korean woman and uniting them through the Ewha Alumnae, the Christian women's organizations and the National Council of Women of the Republic of Korea; and keeping Korea free and strong to shore up the defences against Communism. Closest of all was the university, her life work as a student, a teacher and an administrator. She helped bring the university to the new campus in Sinchon, kept it from the Japanese and American military forces, saved enough of it from the Communists to re-create it in Pusan and bring it back to Seoul where she rebuilt and expanded it.

Merely the giving of her life to these causes would not have furthered them without her brilliant mind, her generous heart, her insurmountable faith, and her astonishing vision and foresight. Following her death we keep hearing of her "last words." Dr. Helen Kim seldom had anything else. She had a keen wit and rarely lost an argument, not only because of her position, but because of her ready reason. She was excellent at verbal debate. Often requested to speak she was an outstanding speaker in both Korean and English.

Rebuilding the university, attending sessions at the U.N. as the Republic of Korea's delegate, attending and speaking at the conferences and meetings abroad, hostessing hundreds of meetings and parties at her home for faculty, Christian leaders and friends, she became famous as an educated woman Christian diplomat. On retiring from the University in 1961

she threw herself fulltime into Christian organization work, creating the International Prayer Fellowship in 1966, serving as the director of the Korea Federation of Christian Evangelism through which she tried to unite the Christian denominations and churches in Korea in a stronger, more direct effort to teach others Christ's good news. She helped direct the Gospel Movement for a New Age through which she sought thirty million believers for Christ. Having received the Order of Cultural Merit of the Republic of Korea, the Ramon Magsaysay Award for Public Service and the Upper Room Citation for leadership in world Christian fellowship in 1963, she donated her award money for building a Ramon Magsaysay Room in the Ewha Library and for building an Upper Room Chapel near the university which later housed the Korea Branch of the International Prayer Fellowship and the Keum Nan Evangelism Association.

There was also another side to Dr. Helen Kim. She loved beauty, especially flowers, she loved calligraphy and oriental painting, and she loved music. But most of all she loved people, inviting hundreds at a time during the New Year's season, or for her birthday. Following her return from the States in December she hostessed more than three large dinner parties at one of which as many as seventy persons were served.

In this manner she brought together great minds, and introduced them and then usually united them in some work project or other.

In all of her sermons and speeches she looked to the future, but she constantly sought solutions to present-day problems. At the Asia-South Pacific Congress on Evangelism held November 1968 in Singapore, after quoting Matthew 28: 18-20, she said, "Therefore we must enter first into the ministry of Christ Himself before trying to judge how best to adjust our mission to the needs of our present day. And that ministry of Christ is to evangelize the one last person, if there should be even one, who has not yet found Christ as His Savior."

Faced with the problem that most people in Asia are neither non-Christians nor non-religionists, but have already embraced some religion other than Christianity, she refused to accept the idea that the Holy Spirit might be working through their faiths and said, "We need to make very plain in our encounter with other religions that only Christ is our Savior, but through dialogue with them we can discuss our common concerns such as human dignity, religious liberty, and social justice, believing that the spirit of Christ will speak to their hearts."

Tired, ill, and facing death, her faith never faltered. "Man does not die because his pulse stops", she said, and asked her friends not to treat her as dead even when her body perished. She felt indebted to everybody around her for a large part of her life on earth, but "the Lord has assured me of a future of greater life and love," he said, "I will love everyone more than ever".

*Miss Kathleen Crane
Methodist Mission*

Cardiac Work at Severance Hospital

This past year has brought progress in many areas to Severance Hospital of Yonsei University Medical Center. A modern four-floor wing, a cancer treatment center with cobalt therapy, an electron microscope for research and clinical use, and a new cardiology laboratory have added much to Severance's ability to serve better those who come for medical care. The field of cardiology has been my particular concern, and I would like to describe some of the advances that have occurred over the past year.

The cardiac program is divided into two sections: the cardiology section which deals mainly with diagnosis, and the surgery section which does the heart operations. New X-ray equipment has been installed in the diagnostic laboratory which enables us to see the heart on the T.V. screen during the cardiac catheterization. This replaces an old 1937 unit and was purchased with money from the Fifty Million Fund of the United Presbyterian Church. The China Medical Board of the Rockefeller Foundation contributed funds for a cine angiogram unit with which a moving picture right inside the heart can be taken. Using this equipment, cardiologists are in a much better position to make a diagnosis of the patient's disease; and it is extremely helpful to the surgeons in planning surgery. From the academic point of view, it provides better teaching material for the residents and medical students. This also brings our laboratory up to good Stateside standards. Similar progress has been made on the surgery service with the arrival of a new heart pump which has helped greatly in the heart operations.

Another recent development at Severance is the new intensive care unit. This service provides monitoring of the heart beat as well as the latest respirators to assist patients who can not breathe without help. Another important item in this unit is the cardiac arrest cart with equipment which can start a heart that has stopped beating. A cardiac arrest team has been organized; it is on call twenty-four hours a day. This equipment also was purchased with money from the Fifty Million Fund.

These areas of progress are an important factor in the hospital's being able to keep well-trained physicians on the staff. The Korean physicians are not only well-trained, they are dedicated to their work, often turning down offers of higher salaries from other hospitals to remain at Severance. Without their skills and enthusiasm, the above progress would not have come about, and the future would not look so promising.

In addition, the hospital is able to take care of many heart patients who otherwise could not find treatment, since there is no other cardiac program presently in Korea. Lee Sung Kun is an eleven-year-old only son who was born with a serious heart problem. Before coming to Severance, he could not play or attend school. Now after his heart operation he has a nearly normal heart and can play and go to school with other boys his age. And there are many others helped by the cardiac program. A



The Intensive Care Unit

number of the cardiac patients receive financial assistance from the hospital in meeting the expenses of their hospitalization; however, we still must turn away many patients who have a treatable condition because of a lack of funds.

One might ask how this cardiac program helps in our primary task of witnessing to Jesus Christ. This type of work attracts attention throughout the country and places a Christian hospital in the position of national leadership in medicine. Also, many patients come for care who might not otherwise have chosen to go to a Christian hospital. During their stay they have the opportunity of hearing the message of Christianity. Many make a commitment to Christ and leave the hospital with a healing of the Spirit. For these means of witness we give praise to God.

John T. Santinga, M.D.
United Presbyterian Mission

THE ROYAL ASIATIC SOCIETY

One happy tour group of the Royal Asiatic Society recently found itself greeted with hanners welcoming the British Royal family. The Society is not really quite that royal, though it was chartered by King George the Fourth, but membership in the Korea Branch of the Royal Asiatic Society, London, is still one of the most privileged and delightful associations open to the Korea missionary.

Don't pass it by as a society of venerable scholars lost in the pursuit of arcane, oriental knowledge. True, it has academic distinction, but it welcomes all who want to know more about Korea. Its "scholarly pursuit of things Korean" is broadened by its "just, balanced, dispassionate discussion of all things Korean."

It has a long history of missionary connections.

Two-thirds of its first members in Korea in 1900 were missionaries. Gale, Underwood, Appenzeller, Scranton, Moffett, and G.H. Jones were among them. Others, like Allen and Hulbert, either had been, or were to become missionaries. In our day Horace Underwood and Sam Moffett have been presidents of the Society, and Monsignor Carroll of the Maryknoll Fathers holds that office for 1970.

The first volume of the famous *Transactions* (1900) was almost entirely the work of missionary scholars, featuring a friendly debate between James Gale and Homer Hulbert as to whether Korean culture is basically Chinese or native Korean, with Gale writing for the Chinese and Hulbert for the Korean side of the argument.

But the R.A.S. neither was nor is a missionary organization. Its first president was His Britannic Majesty's Chargé D'Affaires in Korea Mr. J.H. Gubbins, Exq., C.M.G. J. McLeavy Brown, Inspector General of Customs was a Councillor. Mr. Sand, Advisor to the Royal Yi Household, was a member, as was Herr Doktor H. Weipert of His Imperial German Majesty's Consulate General. The first Korean member was the Hon. Min Yong-Ghan, nephew of the Queen and head of the government during the Tonghak rebellion in the 1890s. Syngman Rhee was another early member, listed only as S. Rhee, Ph. D. in 1918, but later an Honorary President. There have been barons and bishops, ambassadors and businessmen, soldiers and scholars, saints and sinners, presidents, and even a Queen (Yunbi) in the Society's long list of members. The first Korean president was Dr. L. George Paik.

Academically the Society is best known for its *Transactions* and publications; popularly, for its open lecture programs and tours.

The *Transactions*, free to members, is the annual or bi-annual printing of articles and monographs read before the Society, or submitted to the Council. Anyone fortunate enough to possess a complete set of the original 45 volumes (1900—1969) has a collector's item worth up to \$1000. Some of the reprints, even, sell for \$13 a single volume.

Many of them are classics: George Heber Jones on "Spirit Worship of the Koreans", the earliest treatment of Korean Shamanism (1901), and Bishop Trollope on "Buddhism in Corea" (1917); or H.H. Underwood's highly praised work on "Korean Boats" (1934), and the monograph that gave us the McCune Reischauer "Romanization of the Korean Language" (1939).

In the field of Korean literature, no one has excelled the Anglicans, Bishop Trollope on "Korean Books" (1932), and Bishop Rutt on "The Sijo" (1958). One of the most useful issues is Volume 40 (1963) Gompertz's exhaustive "Bibliography of Western Literature on Korea to 1950", though missionaries will want to consult the earlier bibliography of H.H. Underwood (1931) which included a section on Missions, both Roman Catholic and Protestant, not to be found in the Gompertz compilation.

Also of missionary importance are definitive articles on de Cespedes, the first Catholic priest in Korea, by R.M. Cory (1937), and on R.J. Thomas, the first Protestant martyr, by M.W. Ob (1933), and the 1967

volume on "The New Religions of Korea," with studies of the Olive Tree Church, Chondogyo, and the bizarre Korean Unity Movement.

Since the War the Society has broadened its programs to include a wide selection of highly popular tours. The island and temple tours are rather expensive, but the one-day Seoul area trips are bargains. Who can afford to miss a guided tour of Yi dynasty palaces royally conducted by a man who lives there, Mr. Lee Kyu, last of the Yi dynasty, son of the Crown Prince, and a Director of the Society?

More recently, led by Robert Kinney, the Society has launched a vigorous book-publishing program which has revolutionized the production of works in English on Korea. It began with a series of scholarly monographs. The first was Hahm Pyong-Choon's very readable and fascinating analysis of Korean traditions which unfortunately he hid behind the formidable title, *The Korean Political Traditions and Law*. Next was a series of popular handbooks which rocketed off the press with Paul Crane's amazing best-seller, *Korean Patterns*, now in its third printing. R.A.S. success had stimulated other publishing ventures, like Yonsei University Press's series of reprints of rare and out-of-print classics in English on Korea.

Program meetings, open to all, are held two Wednesday nights a month, at 8 o'clock, usually at the National Medical Center Nurses' Auditorium. They are not a retreat for antiquarians and hobbyists. Lectures can range from the economics of North Korea to palaeolithic pottery and Korean movies; from anthropological studies of today's Korean villages to the rights of sons of concubines in the Yi dynasty. And it is all relevant, for if the record of those first founders of the Korea Branch, Royal Asiatic Society is any criterion, it would seem that those who are most effective in influencing the present and future of a country are the ones who best understand its past. So go royal. Go R.A.S.

Samuel Hugh Moffett
United Presbyterian Mission

P.S. Membership is \$5.00 initiation fee, plus \$7.00 yearly dues. The R.A.S. office phone is 75-5483.

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Some Materials Relevant to
American Missionary Attitudes Toward
The Korea Political Situation
1905 - 1909

Meok. Conference Protest vs. Jap abuse. p. 6

H. N. Bacon
Korean History
Professor Baldwin
May 9, 1970.

INTRODUCTION

After the rather complex events of 1905, Korea's diplomatic affairs were in the hands of the Japanese. From the time of the treaty that confirmed this development until the official annexation in 1910, one would expect that there was a great deal of confusion on the peninsula that would have been reflected in the growing Christian missionary movement. Public reports from the various missions¹ during this period, 1905 to 1910, directly and indirectly mentioned the political developments in Korea. The outcome of the developments, it could be assumed, would possibly affect the freedom with which foreign missionaries could carry on their work as well as their methods. Does one find, therefore, missionary attitudes toward Japanese involvement in Korea in their published reports during the 1905 to 1910 period? More specifically, can one observe a change in attitudes toward Japanese involvement in and toward Korea's political future under or independent of Japan? By surveying virtually all of the published public reports of the four (American) Protestant denominations in Korea (from 1905 to 1910), this paper will focus upon these questions of missionary attitudes toward Japanese presence in Korea and their opinions about Korea's political future. The term "missionary" will refer to the protestant denominations, mentioned before, which supported nearly all of the movement early in the century.

The documents used were reports of missionary stations and individuals sent to the governing boards in the United States and periodicals sent to people in individual churches that wished to subscribe. The material came from nearly all portions of the country, but the survey is of only the "public" documents and it is limited in this respect. There is some revealing material in the surveyed documents which sheds light upon the general conditions in Korea at the time, a period of considerable missionary activity in all parts of the peninsula and a period of extreme turmoil in Korean society.

THE MISSIONARY MOVEMENT, 1905

The years up to the period under discussion saw what was described as marvelous progress of missionary work...the activity of the Christians, the zeal for the cause, the self-sacrificing energy in church work, have challenged the attention of all Christendom."² As a result, the missionaries received a great deal of attention;³ and, even though the total number of Christians was not high, the rate of increase was noteworthy. The total Presbyterian adherents, for example, between 1890 and 1900 saw a 9,000% gain.⁴ The overall annual increases continued into the new century.

Certain policies of the missionary movement from the beginning were important in the relative success, and the awareness of this situation by the missionaries seems to have aided their cause. Two early policies which seemed important were the emphasis on education and the policy of "home-rule"--or the emphasis on Koreans building and governing their own churches and propagating the faith introduced by the missionaries. The latter policy was often referred to by Korean missionaries and foreign visitors as "the basic ingredient of success". As reports were being sent back to the home mission boards in the United States, the principle of self-support and self-propagation by Korean Christians was emphasized. H.G. Underwood said in 1907 that adhering to the policy from the beginning of the mission was the reason for success.⁵ Writing at a later date, L. George Paik, now president of Yonsei University, wrote that self-support in the establishment of the church taught the people a spirit of independence and the habit of systematic giving and made self-propagation possible. Above all, he wrote, persistence in this policy avoided the westernization of Korean Christianity and prevented in part the impression from arising that the Church was an exotic and foreign institution.⁶

Efforts in the area of education, religious and secular, were extensive and the missions had been in the field for a number of years before the 1905-1910

period. Paejae Haktang for men and Ihwa Haktang for women had been organized in 1887. The Paejae Haktang was especially encouraged by King Kojong. He generally showed amenity to the missionary efforts and was an important factor in the early success of the Church in Korea. There was a great increase in the number of rural schools and in the number of Korean students attending as events continued to change Korea politically, especially after the Russo-Japanese War in 1905. The increase in attendance and desire among the Koreans for education was noted over and over again in reports. Before discussing the missionary interpretation of this and the related increases in church membership and attendance, note must be taken of the changing political scene, particularly how it seemed to effect the missionary efforts.

The Church before 1905, in summary, had been firmly established and early policies of building an independent Korean church had been successful. In 1904 there were 174 missionaries of fourteen denominations in all parts of Korea. Methodist Bishop Granston said, after visiting his church's mission in the early part of the new century, "If you ask me to point out the most promising field of the world today, I unhesitatingly say 'Korea'."⁷ It was obvious to the missionaries in the field why Korea was "promising". Relevant to any survey of reported views of the missionaries, therefore, were the political developments during 1905 which set the tone for the period being surveyed.

POLITICAL DEVELOPMENTS AND THE REACTION

Early in 1904 Russia and Japan commenced fighting a war which, among other developments, hastened extension of Japanese hegemony over Korea. On February 23, 1904, Korea pledged to place full confidence in Japan and to follow Japan's advice in making improvements in administration in return for security guarantees.⁸ Events ultimately led to extreme pressure on the Korean Imperial House and its cabinet of ministers. In November of 1905, as a result, Korea became a protectorate of Japan.

The Korean reaction was not reported as violent, but it was quite widespread. Missionaries from all sections of the country noted the reaction. In December of 1905, one missionary teacher at Ihwa Haktang noted: "As I came again among a people whom I had learned to love and trust I found my first ministry was to be that of consolation."⁹ Further in the same report she wrote that one of her students "during her stay in a practically heathen home...told me how they allowed her to have prayer each day, and how at noon they had gathered together while she prayed for the country." Late, from Pyōngyang, a missionary wrote:

The school shared with all Korea the storm of intense excitement incident to...the fact that the nation was to become a dependency of Japan. Feelings of shame, resentment, and hate found expression in the determination to do something heroic in the hour of their country's need. Many pupils left school and returned home. Twelve others went down to Seoul against advice...to join in the demonstrations which were expected to take place there. These twelve pupils were suspended.¹⁰

At the Korean Women's Conference in 1906 one report read a 'change' was noticed among students a missionary teacher met again after a visit to the United States and after the treaty with Japan had been signed in late 1905.¹¹

In June of 1905, a Methodist teacher wrote that the political situation "has made our people despondent...and has caused many of our best and capable young men to become depressed in spirit..."¹²

As soon as one begins to read in the reports of the political turmoil, he notices the missionaries reporting results of the turmoil and what it meant to their movement. At the same time, beginning in 1905, opinions about Japan's role in Korea and Korea's future are more and more a part of reports and minutes of meetings.

MISSIONARY VIEWS OF KOREA'S FUTURE

In June, 1905, one missionary expressed the view of many, it seems, when he wrote that Korea will never be what it was before and that it would behoove the missionaries "to make a more strenuous effort to so influence and leave our impress upon this new life as to forever insure it to be thoroughly Christian".¹³ This view, that Korea must be made into a Christian country, was logically, the most consistently expressed. Arriving missionaries and visitors often reported the potential Korea had from an evangelical viewpoint. "The hospitality the Koreans are showing to Christianity is more prophetic than the failure of the Korean Government," one evangelist wrote.¹⁴ He concluded, "Righteousness exalteth a nation, and the Gospel of Christ has in it the power to make any nation righteous....The star of its (Korea) hope is rising in the shape of Christian churches and Christian schools."¹⁵ From Pyŏngyang in 1906 an evangelist concluded that Korea's role in the East was to be "not commerce, not learning, but infinitely greater than these, she is to be God's messenger bringing the true light of Christianity in the midnight darkness of the Eastern situation."¹⁶

Another view expressed in early 1906 was that Korea needed an education that "will save her young men; an education that will purify and strengthen the will, inspire the heart and teach them how to do things."¹⁷ In addition, many expressed general confidence in the results such education was showing. A Reverend Noble wrote in 1906 that he felt the "real spirit of Korean manhood is rapidly coming to the surface. The new spirit, almost startling in its vigor, is rapidly spreading to the non-Christian communities."¹⁸ Many missionaries, encouraged by evangelical success, concluded Korea had a promising future. The Korea Methodist, in 1905, wrote in an editorial about the outstanding quality of Koreans which makes them devout Christian converts. Its conclusion was: "These are some of the things that give us hope that Korea has a future--

a mission in keeping with the great faith she has shown in the Savior of the world."¹⁹

As the post-treaty period progressed, missionaries began to postulate as to why they were getting a large number of conversions. One attributed his local success to the results of the Russo-Japanese War. It was driving people to him, he said.²⁰ In 1906, an effect of the "passing away of Korea's independence served somewhat to stimulate the Koreans along the lines of education. They are working up to the fact that he who knows little does little."²¹ Increases in numbers of students desiring admission to missionary schools were reported. New schools were built in rural areas and mission stations were asking for support in the effort to meet this "thirst" for education, both secular and religious. A Reverend Sharp stationed in Hwang-hae Province was very candid in his appraisal of why people were turning to the Christians. He said in a vein similar to other reports that the main reason was for protection and power. In addition, his experience seemed to show "these people ...calling for schools and western learning and western culture. Many of them do not know what spiritual hunger is, and when the spiritual nature of Christianity is explained to them they turn from it."²²

A Southern Methodist missionary wrote in 1906 that the Korean attitude toward Christianity was the result of something other than evangelism: "The general unrest and lack of something to which they may cling is causing the people to turn to the missionary and the message he has, and they are trying to find out if we have something which they can trust."²³

In later reports that were surveyed, one does not notice a great amount of concern with Japanese presence. In one report, though, a resolution that had been passed at the annual meeting of the Methodist Conference early in 1905 read:

Recognizing the many acts of courtesy we have received at the hands of the Japanese officials and Government

and the repeated kindly offices of helpfulness they have shown towards Koreans individually, expressing our entire confidence in the Japanese Government and in their ability and perfect intentions towards the needy land of Korea, and

Whereas, The Japanese are coming into Korea in great numbers and as these include all classes of citizens even to the lowest because of unrestricted immigration and

Whereas, There are many acts of lawlessness among them, and

Whereas, There are many cases of distress and injustice to the native Koreans because of these acts of lawlessness,

Resolved, That we ask Bishop Harris to present these conditions to the Japanese officials and that he uses his influence with them that they exercise a greater control over their subjects in Korea and take steps to prevent the incomings of an undesirable class of immigrants.²⁴

Other individual cases of Japanese abuse appeared in missionary publications but they did not seem widespread.²⁵

Very much aware of the political difficulties in which they could easily find themselves, the missionaries gave the impression of remaining "neutral" or, at least, keeping the Church non-political. In a number of individual station reports, things were reported having been initiated to tone down emotion and/or discipline students for apparent anti-Japanese actions. One notices, in addition, that in 1906, 1907, and before, Japanese language was being taught in a number of missionary schools of both major denominations.²⁶

In 1905, the Methodist mission reported that nine of sixteen people received by transfer to Korea were missionaries who had served in Japan;²⁷ and, in 1907, the only two transferred to Korea in their entire mission were from Japan.²⁸ The effect of adding this "new blood" that had some degree of attachment to Japan would tend, it seems now, to at least have caused them to foster harmony between the Korean and Japanese peoples. One Mr. Curtis, such a transferee, was reported by the Presbyterian Mission as traveling a great deal in 1907 and 1908 to administer to the spiritual needs of Japanese residents in Korea. In Seoul a Japanese Y.M.C.A. was started with missionary encouragement.²⁹

Most missionaries seemed to have remained neutral during this period of increased Japanese presence in Korea, and, after 1908, when private schools were ordered under closer supervision of Japanese educational authorities, no mention was made of it in the surveyed publications except for the publishing of the ordinance in the 1909 Korea Mission Field with no comment.

It seemed that the most common way of "getting around" having a clear political posture was similar to that followed by a Presbyterian evangelist from Seoul who faced difficulty

The marked success of the Y.M.C.A. caused attempts to be made to use it politically....Many young men of the churches began to band themselves together under a similar name within the churches....In time these were all suppressed, not because of lack of sympathy on the part of the missionaries for all who were being wronged, but to prevent the church (from) becoming a political organization.³⁰

The neutrality officially advocated by the missions led to individual anguish, it can be imagined. Little of this was reported in the surveyed material, however. Steps taken by mission stations and educational institutions to assure neutrality were mentioned and it might be added that missionaries reported them successful.

CONCLUSIONS

The missionary community found itself in a rather difficult position during the 1905 to 1910 period. Membership in their church was increasing and getting world-wide attention. There was, together with this fact, increasing awareness that a good deal of the increase was due to pressure on people that grew as political tension became more apparent. The impression one has, based on the public reports of mission stations, is that the missionary body as a whole and the Korean clergy under their influence were quite neutral. No changes were apparent as the period progressed--in fact, the reported objections to Japanese presence were recorded early in the period. Private correspondence might reveal views more outspoken than those found in the surveyed material.

The lack of these purely political views in official mission publications reflects the official view of the time. Efforts to restrict making the mission political were reported, in the schools particularly. Americans reading these reports and publications in 1905, 1906, or 1907 probably got the impression of "neutrality". Perhaps the missionaries were not repressing political views hostile to the Japanese but rather were sympathetic to the trends of the times.

If the missions had been more outspoken in criticism of certain developments in Japanese administration during the surveyed period, the nature of Korean resistance might have been altered and the development of Korean nationalism would have been affected. The question remains and it is yet not possible to fully determine the relevance of it to the development of Korean nationalism.

¹In 1905 the following Protestant missions were in Korea: Northern and Southern Presbyterian, Northern and Southern Methodist, Canadian Presbyterian, and Australian Presbyterian.

²George Paik, Protestant Missions in Korea, (Pyongyang, 1929), p. 252.

³The King's early patronage of missionary educational efforts was a well-known story.

⁴Charles Allen Clark, "Some Startling Church Statistics", The Korea Mission Field, Vol. 33, No. 1, January, 1937, pp. 18-19.

⁵H.G. Underwood, "Principles of Self-support in Korea", The Korea Mission Field, Vol. 4, No. 6, June, 1908, p. 91.

⁶George Paik, op. cit., p. 282.

⁷Methodist Episcopal Church, South, Report, 1901, p. 101. (all of the mission "reports" are to the home mission boards)

⁸Lee Chong-sik, The Politics of Korean Nationalism (Berkeley, 1965), p. 70.

⁹The Korea Mission Field, Vol. 2, No. 9, 1906, p. 179.

¹⁰ibid, p. 221.

¹¹Methodist Episcopal Church Korea Woman's Conference, Seoul, 1906, Report, pp. 5-6.

¹²Korea Mission Conference, Methodist Episcopal Church, First Annual Session, Seoul, Korea, Official Minutes, 1906, p. 60.

¹³ibid.

¹⁴The Korea Mission Field, Vol. 2, No. 4, February, 1906, p. 60.

¹⁵ibid.

¹⁶ibid, Vol. 2, No. 6, p. 108.

¹⁷ibid., Vol. 2, No. 4, p. 71.

¹⁸ibid., Vol. 2, No. 9, p. 176.

¹⁹The Korea Methodist, Vol. 1, No. 2, 1905, p. 152.

²⁰Methodist Episcopal Church, South, Minutes, 11th Annual Meeting, Korea, 1907, p. 38.

²¹Korea Mission Conference, Official Minutes, Second Annual Session, June, 1906, p. 39.

²²The Korea Mission Field, Vol. 2, No. 10, August, 1906, p. 183.

²³The Korea Mission Field, Vol. 3, No. 3, January, 1907, p. 51.

²⁴Korea Mission Conference, Official Minutes, Second Annual Session, p. 86-87.

²⁵For example, from Pusan one missionary wrote: "It was a painful duty to have to inquire as to the authority and right of the Japanese military railroad to seize and destroy the church building of the Masanpo group." (as reported in The Korea Mission Field, Vol. 2, No. 3, p. 57.)

²⁶Forexample, Minutes 11th Annual Meeting, p. 59 and Minutes and Reports 24th Annual Meeting of the Korea Mission of the Presbyterian Church, U.S.A., Seoul, 1908, p. 72.

²⁷Korea Mission Conference, Official Minutes, First Annual Session, p. 23.

²⁸Ibid., Third Annual Session, p. 24.

²⁹Minutes and Reports, (Presbyterian) p. 72.

³⁰Annual Report, Presbyterian Church U.S.A., Seoul, 1906, p. 9.

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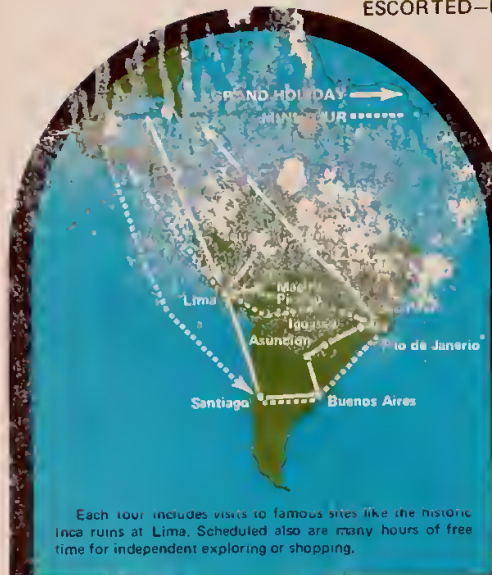
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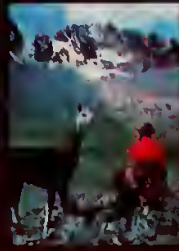
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contents

EDITORIAL VIEW 31, 32

In "Under the Southern Cross" Editor Paul Rees reflects on a trip to the country "down under;" in "The Lift and Lift of Thanksgiving" he suggests that "it is time to give thanks."

ARTICLES

THE RED REDEEMER

by J. H. Pyke 5

For over twenty years a new religion has been emerging in China—a glimpse into "Maoism."

"SING SONGS OF VICTORY WHEN I DIE"

by Samuel H. Moffett 8

Diplomat, educator and evangelist, Helen Kim was one of the greatest women in Korea's history.

MANUEL—SIX VIGNETTES

by Hugh Steven 10

A chapter from the book *Manuel* to be released in November. This segment shows Manuel's struggle to remain true to his dream of starting a school for the Totonac tribe in Mexico.

A REVOLUTION GOES INTO ORBIT

by Ralph Winter 14

Part two of an exploration of extension education in Latin America.

FEATURES

PIECE OF MIND 3

GLOBE AT A GLANCE 18

FACTS OF A FIELD 20

PERSONALITY PROFILE 23

PHOTO CREDITS: cover, United Press International; page 5, Black Star.

EDITORIAL

... it is sad, are locked ... of the souls of men. Upon the ... of Jesus Christ and ... of our civilization.

The ... of communism which Marx said was haunting Europe, now haunts all of the continents. Thousands of miles from the British Museum where he studied and wrote, the Orient today is thus haunted in terms of pen and sword.

The issue between Christ and Marx is reflected this month in World Vision Magazine. J. H. Pyke outlines elements of an emergent Chinese religion centered upon Mao Tse-tung, foremost Marxist of the Orient (p. 5). Samuel H. Moffett reviews the life of Helen Kim, one of the most distinguished Christians Korea has ever produced (p. 8).

The atheistic Karl Marx has spawned a religion for which Mao, its demigod, has supplied a bible composed of his own writings. As a Red redeemer caught up in a regnant, power-grabbing egotism and a confused assumption of the trappings of deity, Mao leads millions on another "Long March" this time to the wilderness of idolatry.

Jesus Christ bears responsibility for Helen Kim's profession of faith in the true God. Hers was a humility of spirit which reflected her Lord's self-emptying (Phil. 2:5ff) and the apostle Paul's fierce rejection of dedication (Acts 14:11ff.). The Bible she chose to follow speaks of keeping oneself from idols, of counting others better than self, of seeking not great things for self, and of working not for one's own glory but rather the glory of God.

The spiritual revolution espoused by Helen Kim plumbs to the depths of the soul and extends through eternity. As for Mao's revolution it is simply not radical enough to meet the basic need of mankind.

Frank Farrell

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"Sing songs of victory when I die"

by Samuel H. Moffett

8

She was less than five feet tall, and she wore size 3½ shoes, but Koreans called her their "superwoman." Now there is no one left who can fill her shoes.

Helen Kim of Korea—diplomat, educator and evangelist—was one of the greatest women in Korea's 4000 years of history. When she died on February 10, 1970, the nation's press tried to pinpoint the secret of her action-filled life, and even non-Christians acknowledged that the roots of her greatness lay in her simple Christian faith.

She was perhaps best known as the

Samuel H. Moffett was born in Korea. From 1947 to 1951 he was a missionary in China and was later reassigned to Korea where he has worked since 1955. He is on the faculty of the Theological Seminary of the Presbyterian Church of Korea.

crusading president of Ewha Woman's University in Seoul, Korea. As its first Korean president she took a struggling little Methodist mission school and built it into the largest women's college in the world. But that was only a part of what she did. Her whole life was a triumphant struggle in the cause of women's rights against the crushing weight of traditional Confucian contempt for the weaker sex.

Helen Kim was born in 1899 as an unwanted fifth daughter. She was named offhandedly by her disappointed Confucian father as Ki-teuk, which means "Obtained-in-the-year-of-the-pig."

However, when she was six years old, her mother became a Christian, and the father, impressed by the change in his wife, soon became a Christian also. The household gods, even the ancestral tablets, were pub-

licly burned. The whole family was baptized. New names were given to the girls, marking a change from Confucian scorn to Christian love. Little "Obtained-in-the-year-of-the-pig" (Ki-teuk) became "Living Orchid" (Whal-lan, or Helen).

Even more revolutionary was the family decision to send the daughters to school. Girls, except among the very elite or among the courtesans, were not expected to read or think in old Korea. As a girl, Helen's mother had been beaten by her father when he caught her studying in secret. Now as a Christian she proudly watched three of her daughters go off to school at new mission institutions which were startling the nation by daring to proclaim that women could be educated.

From Frozen Dogma

But the greatest revolution of all, Dr. Kim used to say, "was in my own heart." It happened during the annual evangelistic services at Ewha Girls' High School when she was sixteen, and during the early years of Japanese occupation of Korea. This is how she describes it in her autobiography, *Grace Sufficient*: "Without my realizing it, my religion was a set of frozen dogmas and lifeless exercises. When the preacher asked us to confess our sins I began to feel rebellious. I had no sin to confess. . . no stealing, no lying, no injustice to anyone. . . But I felt disturbed both in mind and heart. At last I could stand it no longer. I either had to get at the reality of religion or else give [it] up altogether.

"At this point I remembered and took the preacher's suggestion and began to pray as I had never prayed before. I asked God, if He existed, to reveal to me the truth concerning what the preacher told us—that we were all sinners who must be redeemed by Christ. Suddenly the illumination came to me that my sins were pride, self-will, and hatred for the Japanese. I fell upon the floor and asked God to forgive all my sins. I immediately felt His forgiveness."

It was in this experience of salvation, says Dr. Kim, that her crusade for women's rights was born. After the assurance of forgiveness she seemed to see a remarkable vision. "I seemed to see Him take the three bags of my sins

away (pride, self-will and hatred), and He showed me what to do the rest of my life. He pointed to a big moat where a mass of Korean women were crying out for help. . . . From that time on my life has been directed by God's hand toward the one course of humble service to the womanhood of my country, and the emancipation of the women of the world."

Toward Revolution

Helen Kim graduated in 1918 in the fifth graduating class at Ewha, which by then had become a college. She was the only graduate that year.

The Japanese militarists had annexed Korea in 1910. Sensing that freedom for Korean women was inescapably linked with Korea's own freedom, Helen plunged at once into the underground movement for independence from Japanese colonialism. When the great nonviolent Korean independence movement broke into the open in March 1919 and was brutally suppressed by Japanese police, Helen Kim escaped arrest only by hiding in disguise for months. Madame Syngman Rhee once wrote of her, "She was a tower of strength in the decades-long effort to restore Korean independence."

The 1919 Movement failed but Helen Kim never lost faith that her country would one day be free. In 1922, with a Presbyterian colleague, Mrs. Pilley Kim Choi, she organized the first meetings of the YWCA in Korea and managed to keep it as an independent Korean organization even under Japanese rule.

That same year she went to America where, at Ohio Wesleyan, she became the first Korean woman elected to Phi Beta Kappa. Later, at Columbia University, she was also to become the first Korean woman ever to earn an American Ph.D.

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First-class Diplomat

The recovery of Korean independence catapulted Helen Kim into national prominence. Syngman Rhee brought her into his cabinet as Director of the Office of Public Information. She founded *The Korea Times*, the country's first modern English-language newspaper. Her government soon discovered that she was a first-class diplomat, and appointed her first as a delegate to the United Nations, and then as Ambassador-at-large.

International honors were showered upon her. Ohio Wesleyan, Boston, Cornell and Centro Escalor Universities granted her honorary

doctorates. In 1963 she was awarded the prestigious Ramon Magsaysay Award for Public Service.

Meanwhile, at the college, she re-introduced the annual evangelistic services which had once changed her own life, and rejoiced to see as many as seven hundred college girls baptized in a single year at Ewha. When she took the presidency in 1940, the college had an enrollment of less than six hundred. Twenty-one years later, when she retired, the college had become a university, and the number of students had rocketed to more than 8000. She never married, but she had 180,000 "daughters"—her Ewha graduates.

The Remaining Years

Helen Kim retired from the presidency in 1961. "Perhaps I have been too busy," she said. "Now I want to give more time to telling others about Jesus Christ. I want to give my place in the school to someone else and spend the remaining years of my life as an evangelist, speaking for Christ in village churches."

But not only in village churches. It was as an evangelist that she represented Korea at the World Congress on Evangelism in Berlin, and at the Asia South-Pacific Congress on Evangelism in Singapore. And it was as an evangelist that she died, speaking to all Korea as the nation listened to the reading of her will. "Man does not die because his pulse stops," she wrote. "The Lord has assured me a future of greater life and greater love. I do not want a conspicuous funeral. Just send me to my Lord in a simple church service."

The Premier came to her funeral. The President awarded her post-humously one of the nation's highest honors—the Order of Diplomatic Service Merit, First Class. But it was the thousands of others who came to the little Methodist chapel at Ewha who were a better measure of her life and influence. They did not come to weep. They came to pray and to sing, as Dr. Helen Kim had asked them to. "Sing songs of victory, glory and life, when I die," she said, for this indomitable ambassador, educator and citizen of the world was above all, a Christian.



World Vision Magazine,
Nov. 1970
pp 8-9

HELEN KIM OF KOREA

She was less than five feet high, and her shoe size was only 3½, but Koreans called her their "super-woman", and there is no one left alive who can fill her shoes.

She was Helen Kim of Korea, diplomat, educator and evangelist, one of the greatest women in Korea's four thousand years of history. When she died on Feb. 10, 1970, and the nation's press tried to pinpoint the secret of her action-filled life, even non-Christians acknowledged that the roots of her greatness lay in her simple Christian faith.

She was best known, perhaps, as the crusading president of Ewha Women's University in Seoul, Korea. As its first Korean president she took a struggling little Methodist mission school and built it into the largest women's college in the world. But that was only a part of what she did. Her whole life was a triumph of struggle in the cause of women's rights against the crushing weight of traditional Confucian contempt for the weaker sex.

Helen Kim was born in 1899 as an unwanted fifth daughter. She was named off-handedly by her disappointed Confucian father as Ki-deuk, which means "Obtained-in-the-year-of-the-pig", that is, 1899.

When she was six years old, however, her mother became a Christian, and the father, impressed by the change

in his wife soon became a Christian also. The household gods, even the ancestral tablets, were publicly burned. The whole family was baptized. New names were given the girls, marking a change from Confucian scorn to Christian love. Little ix "Obtained-in-the-year-of-the-Pig" (Ki-teuk) became "Living Orchid" (Whal-lan, or Halen).

Even more revolutionary was the family decision to send the daughters to school. Girls, except among the very elite or among the courtesans, were not expected to read or think in old Korea. As a girl, Helen's mother had been beaten by her father when he caught her studying in secret. Now as a Christian she proudly watched three of her daughters go off to school at new mission institutions which were startling the nation by daring to proclaim that women could be educated.

But the greatest revolution of all, Dr. Kim used to say, "was in my own heart". It happened during the annual evangelistic services at Ewha Girls' High School when she was sixteen, and during the early years of Japanese occupation of Korea. This is how she describes it in her autobiography, Grace Sufficient. "Without my realizing it, my religion was a..set of frozen dogmas..and lifeless exercises. When the preacher asked us to confess our sins I began to feel rebellious. I had no sin to confess..no stealing, no lying,no injustice to anyone.. But I felt disturbed both in mind and heart.. At last I could stand it no longer. I either had to get at the reality of religion or else give (it) up altogether..

"At this point I remembered and took the preacher's

suggestion and began to pray as I had never prayed before. I asked God, if He existed, to reveal to me the truth concerning what the preacher told us--that we were all sinners who must be redeemed by Christ. Suddenly the illumination came to me that my sins were pride, self-will, and hatred for the Japanese. I fell upon the floor and asked God to forgive all my sins.. I immediately felt his forgiveness."

It was in this experience of salvation, says Dr. Kim, that her crusade for women's rights was born, ~~for~~ After the assurance of forgiveness she seemed to see a remarkable vision. "I seemed to see Him take the three bags of my sins away (pride, self-will and hatred), and He showed me what to do the rest of my life. He pointed to..a big moat,where a mass of Korean women were crying out for help.. From that time on my life has been directed by God's hand toward the one course of humble service to the womanhood of my country, and the emancipation of the women of the world." ¹

Helen Kim graduated from Ewha, which by then had become a college, ~~in 1916~~ in the fifth graduating class, in 1918. She was the only graduate that year. Sensing that freedom for Korean women was inescapably linked with Korea's own freedom, she plunged at once into the underground movement for independence from Japanese colonialism. ~~The~~ Japanese militarists had annexed Korea in 1910. When the great non-violent Korean independence movement broke into the open in March, 1919, ^{and was} ~~only to be~~ brutally suppressed by Japanese police, Helen Kim escaped arrest only by hiding in disguise for months. Madame Syngman Rhee once wrote

1. Helen Kim, Grace Sufficient. Nashville, Upper Room, 1964, pp. 29,30.

Helen Kim - 4 4 4 4 4 4 4

of her, "She was a tower of strength in the decades-long effort to restore Korean independence." 2

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Helen Kim - 7 7 7 7 7 7 7

The Premier attended that simple service on behalf of the Korean government. The President awarded her posthumously one of the nation's highest honors, the Order of Diplomatic Service Merit, First Class. But it was the thousands of others who came to the little Methodist chapel at Ewha who were a better measure of her life and influence. They did not come to weep. They came to pray and to sing, as Dr. Helen Kim had asked them to. "Sing songs of victory, glory and life, when I die," she said, *for this* ambassador, educator, ^{and} citizen of the world, ^{was,} ~~but~~ above all, ~~an evangelist,~~ a Christian.

-- Samuel Hugh Moffett
May 17, 1970

SAMUEL H. MOFFETT

A Christian World View for the Seventies

Session '70, at Buck Hill Falls, PA (Apr 1, 1970)



Rev. Samuel H. Moffett, Ph.D., is presently the Associate President and teacher of the history of Christian doctrine at the Presbyterian Theological Seminary in Seoul, Korea. Previously he was a missionary to China for four years and served in the U.S. as the Secretary of Youth Work to the Presbyterian Board of Foreign Missions. He has authored three books: Where'er the Sun (1943), The Christians of Korea (1962), and Joy for an Anxious Age (1966). His degrees are from Wheaton College, Princeton Theological Seminary, and Yale University.

I find it a little hard to believe that only sixty years ago, Walter Rauschenbush, prophet of the "New Theology" of the 20th century, could look around him and declare with satisfaction, "The longest and hardest part of Christianizing the social order has been done." (1912 — an age of hope — too much hope.) What a contrast today. One of today's most respected prophets of the "New Theology," the late Paul Tillich, says just the opposite: "There is no hope for a final stage of history in which peace and justice rule." This is too little hope. Will you forgive me if I suggest that most evangelical thinking about the church's world mission is still a reaction against Rauschenbush's unbiblical optimism? If you're going to react, perhaps what you ought to be reacting to today is Tillich's unbiblical pessimism.

There are three popular pessimistic views of the world today, to which I take strong exception. It's almost axiomatic in some circles that:

1. The human race is near its end.
2. Even if man somehow survives, Christianity, at least, is near its end.
3. If somehow Christianity manages to survive, the missionary movement is near its end.

What I'm going to dare to suggest is, that these three axioms of despair are neither Christian, nor true — not a single one of them.

I

The 1st gloomy axiom permeating today's thought is that man is about to commit suicide. "The curse of modern man," says Newsweek, is to continually confront new possibilities of self-destruction." Such possibilities as nuclear weapons, the population explosion and pollution can kill us at any time. These are not new truths, however. About 1900 years ago, "the seer saw: Behold a white horse, a red horse, a black horse — riders of the sky, the horsemen of famine, war, and plague." We are living closer to death today than the human race has ever lived before. Oil slicks are taking life from the ocean. Noise and smog are attacking man. Biologists predict severe famines will begin in the mid-70's.

In a world which is teetering on the edge of the abyss, death, what is the mission of the church? Is it really to add doom to doom, and threaten judgment? I don't think so. It must hold out hope — what the world most needs to hear about these days. Otherwise, it turns to its faults. In a world that fears the end, the Spirit, in the seventies, calls for a mission of hope in man, hope for man, and service for man. Our mission in the seventies has to begin with a Christian recovery of confidence in, and for, man. Christian involvement in all of man's fears and problems, is Biblical. The Christian doctrine of man is not pessimistic.

The Bible says four important things about man.

1. Man is made in the image of God.
2. Man sinned, and is a sinner.
3. God, in Jesus Christ, became man.
4. Man is gloriously redeemable.

As a man, Jesus Christ our Lord, conquered death. And as Christ's man, I have a share in His victory. My mission is to be carried out in the confidence of Jesus' resurrection. As the theologian John Calvin said, "It is to triumph we are summoned." Our war is against pollution, against famine, against war, and against the deeper death of the soul. Spread the good news that man is not doomed to die. Help him live, and give him hope.

II

The second deadly axiom is this: "Even if man somehow survives, Christianity, at least, is near its end." A recent survey in Canada produced this classic reply: "The church is a grand old dowager, nearly dead, mostly deaf, half blind, but still smiling." Only one-third of America's protestants, at present, regularly attend church. One contemporary author, Paul Schilling, feels our day exhibits the greatest doubt and unbelief of this century, in the Western world. In some countries during the past, the Christian losses have been only geographical, or horizontal. The losses today are more than geographical, more than horizontal. They are vertical. They cut down into the very nerve center of the Christian church, the intellectuals and the young people. And we cannot, we dare not afford to lose them. No wonder they say the church is near its end.

What then, is the Christian mission? The second call of the Spirit in the 70's is a call to revitalization of the center, and a reversal of the retreat. If the first part is a call to an evangelical, social gospel, the second part is a call to revival and evangelism. We had better begin where the defection is worst — with the world of the intellectual and the world of youth. These are, presently, the two worlds which most baffle the evangelical. We'd better un-baffle ourselves right away, or we won't have much of a mission. We have a mission cut out for us.

Is Christianity finished? Don't you believe it! The prophet Elisha, facing a formidable Syrian host, said: "They that be with us are more than they that be with them." In the 70's, when the enemy pours in, don't give up. The promise of the Spirit is: "Lo, I am with you alway." Where the Spirit works, minorities have a way of turning into majorities.

No, the Christian is not about to die! America may think so, but it's not true around the world. Missionaries in Africa, Korea, and Indonesia are calling out to America: It's time you stopped feeling your own pulses, got out of bed, and joined us once more in mission. And if you don't join us in Asia, Africa or Latin America, at least don't forget your own mission. It is to revitalize the center. Church growth occurs in societies where the blight of hopelessness has not yet hit. Check it now, before the blight reaches those societies. Revitalize the center. We need a world-wide mission for the whole wide world. And we need you, so don't you dare die on us.

III

At this point, someone is sure to speak the third despairing axiom; "If, somehow, Christianity manages to survive, at least the missionary movement is near its end." The argument that the missionary movement is ended rests on three major assumptions. Many of these statements are correct and some of them hurt. They hurt because they are so true. However, I am going to contest the conclusions.

1. The day of the professional — life, career — missionary is passed because every Christian is a missionary. Trying to be fair to everyone, some people have tried to abolish functional distinctions in the church. They say, "Every Christian is a missionary. Abolish the professional." That idea sounds so Christian and fine, I almost wish it were biblical. It is a practical fallacy to say every Christian is a missionary. What it probably means is that every Christian should be a witnessing Christian — a very different thing.

Functional distinctions are as old as the Church itself. "God has appointed apostles (missionaries), prophets, teachers, . . ." Not all are prophets, missionaries, or teachers. What is everybody's business soon becomes nobody's business. We still need the professional.

2. The day of foreign missions is past. This view is unbiblical. It is what Bishop Steven Neal of the World Council of Churches calls the "pit of ecclesiastical nationalism." Don't tamper with the Great Commission. It does not read, "Go ye into all the world unless there is a church already there." There was a church in Rome, for example, but Paul went there. It was the climax of his mission. The existence of a church in every land is no kind of argument against the missionary. First, you must answer this question: "Is it really true that younger churches no longer need missionaries?"

It is my conviction that missionaries will always be needed. The glorious growth of the younger church has changed the mission, but it has not abolished it. Every church has its weaknesses, and being young doesn't protect you from that. Without each other we are incomplete in Jesus Christ.

3. The day of the Western missionary is past because of capitalistic, imperialistic associations. Do not forget that imperialists have historically fought missionaries. If we are going to fit into the future, we must stop defending ourselves as Westerners all the time. We must learn to accept criticism as well as give it. Precisely to the extent that we are still associated with political imperialism, "dollar diplomacy", cultural aggression and paternalism, we will have no future.

In the 70's, just as in the early church, there is a missionary function and calling. There will have to be a place for one from outside, not just to work with, but to speak to; not to indigenize and conform, but to relieve and reform, to make our home within.

The mark of our calling is not even to our colleagues, but our obedience to the Lord our sender. Unless we can adjust and adapt ourselves into the field in the right way, we will find no place left.

Your mission, as a missionary in the 70's, is not to get behind or ahead. We've been told we don't belong out in front, so we've run around behind. We don't belong ahead or behind. We belong with. We belong in. But to get in, you've got to go. That is the call of "Mission Ahead" in the seventies.

Dr. Samuel H. Moffett réagit à la vue théologique qu' "il n'y a aucune espérance pour le monde," (dans le prochain numéro d'Inter-viv). Il réfute le oharage qu'il prévoit la mort certains de l'Eglise chrétienne, même si l'homme peut survivre aux poussées écorantes du vingtième siècle. Répétant catégoriquement la Grande Commission comme un stimulant par les efforts actives des missions, il nie résolument cette prédiction. Si l'Eglise traîne en Amérique, elle avance dans les pays de l'Asie, de l'Amérique latine, et de l'Afrique. Il serait difficile de réfuter sa conviction, car l'évidence et son expérience la confirment.

Misiones por delante: una perspectiva mundial cristiana para esta década

El doctor Samuel H. Moffett, sirviendo actualmente en el Seminario Teológico Presbiteriano en Seoul, Korea, como presidente adjunto y profesor de doctrina cristiana, reacciona ante la opinión teológica "que no hay esperanza para el mundo." Si refuta la declaración que, aunque el hombre logre sobrevivir las presiones insuperables del siglo XX, la Iglesia Cristiana, sin remedio, morirá. Volviendo a citar entusiásticamente la Gran Comisión como desafío para los esfuerzos activos en la obra misionera, él descredita rotundamente esta predicción. Puede que la América se resaque en el desarrollo de la iglesia, pero tales países como los de Asia, Iberoamérica, y África claramente se están adelantando. Si desafío no demanda justificación, su evidencia y experiencia son, en sí, su justificación.

작곡·작사 : 제임스·웨이드
원작 : 김은국
지휘 : 데이비드·샤피로

장소 : 시민회관
시일 : 4월 8일 7:30
4월 9일 4:00, 7:30

殉教者

二막十장

WORLD PREMIERE
OPERA IN TWO ACTS AND TEN SCENES

THE MARTYRED

LIBRETTO & MUSIC BY JAMES WADE
BASED ON THE NOVEL BY RICHARD E. KIM

DAVID SHAPIRO CITIZENS HALL
CONDUCTOR April 8 - 7:30
April 9 - 4:00 & 7:30



PRESENTED UNDER THE AUSPICES OF THE JOONG-ANG MASS COMMUNICATIONS GROUP.

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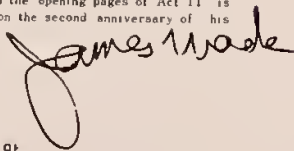
A Message from the Composer

The Martyred is the first opera on a subject related to the Korean War, and the first opera by an Occidental composer on any Korean subject. It is also the first opera by a Westerner to receive its first performance in Korea.

For their assistance in making this elaborate project feasible, I owe thanks to many people, not all of whom can be mentioned here. Besides those listed in the program credits, I wish to mention particularly Miss Han Moo-sook, Dr. Kim Gil-ryoung, Mr. Kim Jin-heung, Mr. Lee Jae-won, Mr. Lee Kyoo-hyun, Maestro Lim Won-sik, Prof. Fritz Mahler, Dr. Samuel Moffett, Dr. Daniel Moore and his associates at USIS and the United States Educational Commission, Prof. Paik Nak-ho, Mr. Paik Seung-gil, and Maestro Herbert Zipper.

Particular gratitude must be accorded the author of the novel, Richard E. Kim, for his early interest and enthusiastic co-operation in the project. Acknowledgement for permission to use the book as a basis for a musical setting is due the author's agents, Gordon Molson Associates.

The score of the opera *The Martyred* is inscribed to my parents. In addition to dedicate these first performances of the work to Dr. Ilhan New, whose initial generosity made planning and preparations for the event possible, and jointly to the memory of my teacher, Jeanne Boyd, and my friend Chang Soo-chul, both of whom passed away during the period of the opera's composition. The Symphonic "Elegy" adapted for concert use from the opening pages of Act II is dedicated to Mr. Chang, and was first performed on the second anniversary of his death.



Seoul, March, 1970

작곡자 인사의 말

오페라 "순교자"는 한국 동단을 배경으로 이루어진 최초의 작품인 뿐만 아니라 서양인의 손으로 엮어진 한국을 소재로 한 최초의 작품입니다. 또한 이러한 작품이 한국에서 그 초연의 싹을 보이게 될을 기쁘게 생각하는 바입니다.

이번 공연을 위해 물심양면으로 협조해주신 여러분께내게 진심으로 감사의 말씀을 드리는 바입니다. 특히 본 오페라를 위해 각별한 도움을 주신 한 무성여사, 김실영박사, 김진용선생, 이재원선생, 이규현선생, 임원식선생, 후덱스·알라 교수, 사뮤엘·포벳트박사, 다니엘·무어박사, 구한 미국 공보원 직원 및 미국교육위원회의 직원 여러분들, 백낙호교수, 백승길선생, 및 허버트·리처선생님께 감사의 말씀을 드리는 바입니다.

소설 "순교자"의 원작자 김은국 선생께서는 처음부터 본인의 오페라를 위한 작곡에 대하여 깊은 관심을 표명하셨고 협조를 약속 하셨습니다.

또한 원작으로부터 작곡을 위한 리가는 고든·먼슨 출판사로부터 허락해 주신데 대하여 감사할 드리는 바입니다.

본인은 이 작품의 악보를 부오님께 바치는 바입니다. 또한 이 작품이 여러군 앞에 발표할 수 있도록 가동계 해주신 유한 양행 장설자이신 유 일한 박사에게 바치는 바입니다. 본 작품이 작곡되는 동안봉귀의 몸이될 진·보이드 선생님과 친구 장수현이를 추모하는 바입니다. 제2막 첫머리에 나오는 교향곡을 위한 "광중곡"부분은 광수현 서거 2주기 추모 연주회에 이이 발표되었음을 알려드리는 바입니다.

제임스·웨이드 윌립
1970년 3월

The Committee for Development of
Music in Korea, in association with
The Kim Cha-kyung Opera Company,
Presents the World Premiere of

THE MARTYRED

An Opera in Two Acts and Ten Scenes
Libretto and Music by James Wade
Based on the Novel by Richard E. Kim
and the Drama of Kim Ki-pal
Citizens Hall Seoul

April 8-7:30 P.M

April 9-1 00, and 7:30 P.M

주최: 중앙일보 · 동양방송
제공: 한국음악개발위원회
후원: 김 자 경 오케라단

殉 教 者

작곡및대사: 제임스·웨이드
원 작: 김 은 국
각 색: 김 기 판
연 출: 허 규 선
무 대 감 독: 유 경 환 선
장 치: 장 중 선
오케스트라: 국립 교향 악단
지 휘: 데이비드·샤피로
부 지 회: 김 선 주
합 창 지도: 박 상 주
(연세대학교합창단)
장 영 주
(한국소년소녀 합창단)

C A S T

		"A"(April 8, and Matinee)	"B"(April 9)	
Rev Shin 신 목 사	Hwang Byung-duk	좌 병 덕	Park Su-gil	박 수 길 Bar
Capt. Park 박 대 위	Park Sung-won	박 성 원	Yoo Chung-yol	유 중 열 Ten.
Col. Chang 장 대 령	Yoon Chi-ho	윤 차 호	Kook Sun-hwan	국 선 한 Bar
Aide 부 판	Kim Ho-sung	김 호 성	Kim Ho-sung	김 호 성 Ten.
May, Jung 정 소 차	Kim Jung-woung	김 정 웅	Kim Won-kyung	김 원 경 Bass
Rev Kim 김 목 사	Chun Yong-sop	춘 용 섭	On Kyu-taek	온 규 택 Bass
Rev. Lee 이 목 사	Kim Jin-taek	김 진 택	Kim Jin-taek	김 진 택 Ten
Mrs. Hann 한 씨 부인	Lee Chung-hee	이 중 희	Paik Nam-ok	백 남 옥 Mezzo Sop.
Orphanage Director 고아원원장	Hwang Yong-kum	황 영 금	Kim Cha-kyung	김 차 경 Sop.
Mr. Hann 한 씨	Pi Sae-yong	피 세 영	Pi Sae-yong	피 세 영 Spoken
Orphan Children 고 아 들	Sopranos and Altos	노프라도 및 알토		
Six Ministers. 목 사(6명)	Tenors and Basses	테너 및 베이스		
Citizens of Pyongyang 평양시민	Mixed Chorus	혼성합창		

Scene Pyongyang, North Korea, November of 1950

NATIONAL SYMPHONY ORCHESTRA

David Shapiro, Conductor

Kim Sun-juo, Assistant Conductor

YONSEI CONCERT CHOIR

Kwak Sang-soo, Organist and Director

Hankook Ilbo Children's Chorus

Chang Yong-juo, Conductor

장소: 평 양 대 1950년 11월

예행연습 피아니스트: 최 희 준
권 경 순

이태리시: 마레리오 안젤모

이태리 민요 기타반주지도: 켈빈·캠슨

기획담당: 노 문 식

음악담당: 신 영 람

제작 총 책임: 제임스·웨이드

번 역: 이 유 선

Korean Version by David Yousun Lee

Stage Director Huh Kyu

Rehearsal Pianists Chui Hi-son, Kwon Kyong-soon

Stage Manager Yoo Kyung-hwan

Scenic Designer Chang Chong-sun

Lyrics for Italian Song Valerio Anselmo Guitar arrangement of Italian Song Kevin Kersten, S J

Administrative Assistant Lu Moon-shick

Musical Assistant Shin Yung-lim

Entire Production Supervised by the Composer

**The Committee for Development
of Music in Korea**

Honorary Chairman:
Dr. Ilhan New

Chairman:
Hahn Bok

Musical Advisor:
James Wade

John A. Bannigan
Chung Jae-ho

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Mr. Tor Folkedal

The Committee for Development of Music in Korea was set up with an initial contribution from Dr. Ilhan New, founder of the Yuhan Pharmaceutical Co., for the purpose of assisting the premiere of *The Martyred*. On the basis of this donation, the committee was established, consisting of local civic and business leaders, Korean and foreign, to increase these funds and thus create an endowment, income from which would permit the group to assist future worthwhile musical events in Korea on a continuing basis. The committee and the endowment are still in the process of formation.

한국음악 개발위원회

명예회장: 유 일 한 **회 장:** 탄 부
음악고문: 제임스·웨이드

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존·에이·배니간
정 재 호
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홍 진 기

재정지원:
유한양행제약주식회사
삼호무역주식회사

주최:
중앙일보사·동양방송

후 원:
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웹서플라
천우사 항공부
세이스 엔터테인먼트
토르·윌케달 선생

한국음악개발 위원회가 창립된것은 유한양행 제약주식회사 설립자이신 유일한 박사의 첫번째 기부금을 기화로 가극"순교자"의 초연을 돕기위해 창립된 것입니다. 유박사의 기부금을 기본으로 삼고 창립된 본 위원회는 수한 외국인사 및 한국인 저명인사들과 밀접게 인사들로 부터 한국의 음악계 발전을 위해 사용된 기금을 마련코자 계속 모금운동을 하고 있습니다.

*With Compliments
and Best Wishes*



**THE CHASE MANHATTAN BANK, N.A.
SEOUL BRANCH**

SYNOPSIS

ACT I

Scene 1. In the winter of 1950, the Communist capital of Pyongyang falls to the UN and south Korean forces.

The city is crowded with refugees. Enter Army intelligence chief Col. Chang and his second in command, Capt. Park, who has learned that his father, a Christian minister, was murdered by the Reds just before the fall of the city. Col. Chang tells Park that, in all, twelve clergymen were killed, and that he is planning a memorial service in their honor to help the morale of the people. However, two of the ministers who were arrested somehow survived, and Chang commands Park to find out more about the case. Park, an apostate from Christianity who had been estranged from his father for many years, wonders whether his father's faith had supported him to the end.

Scene 2. Capt. Park goes to the home of Rev. Shin, one of the surviving ministers.

The housekeeper, Mrs. Hann, lashes out angrily at the military men of both sides who "always seem to have business with Mr. Shin". Park notices a demented man wandering in the house, and asks who he is. Mrs. Hann tells him the man is her son, and the other survivor from among the martyred ministers, who has been driven mad by his experiences in prison. Shin enters and Park asks him to participate in the memorial service to the slain ministers. Shin refuses, but shows more interest upon learning that his caller is the disowned son of the slain Rev. Park. Shin asks Park how he came to lose his faith, and Park relates an episode of the recent battle which symbolizes to him the hopeless horror of the human condition. He asks Shin: "Your god, is he aware of the suffering of his people?"

Scene 3. Capt. Park reports to Col. Chang, who cynically suggests that Rev. Shin may have betrayed his fellow clergymen to the Reds to save his own life. Park says in that case he should be arrested, but Chang claims he will make Shin a hero. He must first, however, learn what really happened. The north Korean prisoner, Maj. Jung, was in charge of the execution of the ministers, and he is being questioned. Chang has Jung brought in, but the prisoner is still defiant in the face of death. He suggests to Park that Shin may voluntarily tell the truth if he knows that Jung is being questioned.

Scene 4. Capt. Park informs Rev. Shin of developments, but Shin still refuses to discuss his part in the incident. However, he agrees to tell Park about the death of his father, and reveals that the elder Park died after severe torture in jail, renouncing his faith and dying in "utter solitude". Park, despite his earlier resentment of his father, is dismayed by this, and Shin attempts to console him.

Scene 5. Col. Chang has called a meeting of all Pyongyang's clergy to plan the memorial service. A band of ragged penitents assembles outside and sings a hymn, on their pilgrimage to the churches served by the martyrs. Col. Chang announces the memorial service plan. An elderly clergyman says, "We have sinned much, and the church has needed the sacrifice that has been offered by our martyrs." Capt. Park, however, refuses to be a part of the service, as requested. Maj. Jung is brought in, but contrary to Col. Chang's expectations, he tells the assembly that "your great, heroic martyrs died like dogs, whimpering and wailing and denouncing one another and their god." In answer to Park's query, he states that far from betraying the others, Shin was the only one who defied the Red torture, which is why his life was spared. Chang, angered, has Jung removed forcibly. But Shin, who has entered unnoticed and heard what Jung said, comes forward and tells the others that Jung lied, in an attempt to discredit the martyrs.

that he himself was indeed the one who betrayed them. As the clergymen gather to offer Shin their forgiveness and blessing, Col. Chang tells Park to guard Shin from possible danger due to the fanatical hatred of one of the dissident ministers, who has rushed away from the assembly shouting denunciations of Shin.

Scene 6. An enraged crowd has gathered at Shin's house under the leadership of the dissident minister. They stone the house, and the insane Hann runs out. He is attacked by the mob as Capt. Park arrives. Mr. Shin tells Park what happened, and Park attempts to save Hann. The insane man has been seriously injured by the mob, however, and when Park brings him back to the house, he dies in the presence of his mother and Shin murmuring "No ... god..." Shin, crushed, murmurs, "I am guilty," as Hann's mother mourns in the background.

ACT II

Scene 1. Capt. Park tells Rev. Shin that he has changed his mind and agreed to speak at the memorial service. He then insists that Shin is not guilty of what he has confessed to. Shin says his guilt is double, because his own admission of despair and loss of faith was what finally drove Mr. Hann insane in prison, ultimately leading to his death. Shin and Park agree that it is better to give people "the illusion of hope" than to leave them adrift in "a sea of despair". Park says he will aid Shin in his compassionate deception "not for myself, not for the army, and not for god, but for the people you are trying to help."

Scene 2. Before the memorial service, Col. Chang admits to Park that the Red Chinese are imperiling pyongyang. After a hymn, the old preacher introduces Park as the son of one of the slain martyrs. Park claims to be reconciled with his old faith by his father's death, and reads a passage from the Book of Job that concludes: "Though He slay me, yet will I trust in Him; but I will maintain my own ways before Him". Shin then preaches a sermon in which he offers himself as a scapegoat for the people's guilt, and tells them that the martyred ministers died forgiving his betrayal and promising their people "the glorious and everlasting kingdom of our God". There is a great outburst of religious exaltation among the people in the congregation.

Scene 3. The aide to Col. Chang sings a sentimental Italian song with guitar until the distraught officer shouts to him to be silent. Maj. Jung has been executed, and the allied forces are preparing to abandon the city to the advancing Reds. Chang plans to stay behind as an undercover agent. The director of a local orphanage enters with some of the children, asking for money for food, so that the children "can have a happier Christmas". The orphans sing a plaintive carol, and the abashed soldiers give them money, knowing that with the return of war, the children will have no Christmas, and perhaps no future. Chang turns over command of the intelligence unit to Park, and admonishes him not to "make those miserable people more miserable by telling them what they already know, but don't want to think that they know"; that "thousands of people have been killed, and more will die for nothing, absolutely nothing". Park realizes that Chang and Shin are basically similar in their stoical outlook.

Scene 4. The city is about to fall. Capt. Park comes to the church where Mr. Shin is caring for refugees and urges him to flee to safety. Shin refuses, claiming that he must stay and care for the people: "My place is at their side. If no one else, then I must make them believe that God still cares for them, and I care for them." Capt. Park bids Mr. Shin goodbye, and leaves with Shin's transfigured injunction to "Love man.... help him.... to fight despair... to have pity on mortal man."

(The scenes of the opera run continuously and the only intermission is between Acts I and II)

이야기 줄거리

제 1 막

제1장: 한국 동란이 나던해 1950년 초겨울. 공산 북한의 수도 평양은 유엔군과 한국군에 의해 점령된다

시가는 피난민들로 메워져 있었고 온통 쓰레기 천지다. 한국군 정보부 대장 장 대령과 그의 부관 박대위가 등장한다. 박대위는 그리스도교 목사인 그의 부친이 평양 점령 직전에 열한명의 다른 목사들과 함께 공산군 손에 학살당했다는 정보를 입수한다. 정소령은 시인의 사기 양양을 위해 이들 순교자들을 위한 추도식을 마련하도록 지시한다. 한편 공산군에 체포되었다가 요행이 살아 남게 된 두명의 목사가 있어, 장대령은 이 사건의 철저한 진상조사를 명한다. 한때 아버지를 반대했고 그리스도교에 대해 배반자였던 박대위는 이 사건을 관심있게 과해쳐 신친이 박해당하기 직전까지 신앙을 버리지 않았는지의 여부를 캐 대고자 힘쓴다.

제2장: 박대위는 살아남은 신목사집을 방문한다. 이집을 지키고 있는 한씨 부인은 신목사가 집에 없다고 말한다. 잠시후에 한씨 부인은 사실 신목사는 병때문에 아무도 만날 수 없다고 통명스럽게 말한다. 한씨부인은 밤문객에게 격한 어조로 양쪽 군대 모두가 나쁘다면 "신목사를 만나 별다른 불 일도 없으면서 왜 괴롭히느냐"고 대꾸한다. 박대위는 이때 집안에서 이리저리 돌아다니는 정신 병자 한사람을 발견한다. 바로 이사람은 한씨의 아들로서, 공산군에 체포된 후 옥고에 지쳐 정신 병자가 된 다른 한명의 목사이다. 이때 신목사가 들어온다. 박대위는 신목사에게 순교자들을 위한 추도식에 참석해 줄것을 청하나 그는 회피하는듯 거절한다. 그는 박대위가 바로 순교한 동료중 한명의 목사 아들로써 버림받은 자식이라는 사실을 알고 그에게 관심을 갖는다. 신목사는 박대위에게 왜 신앙을 버렸는냐고 하자 박대위는 최근의 전투에서 일어났던 일로, 공포속에서의 인간의 심리에 관한 이야기를 꺼낸다. 이어 박대위는 신목사에게 "당신이 신봉하는 신은 인간의 고통을 알고 계시니까?"하고 묻는다.

제3장: 장대령에게 보고하러 들어온 박대위는 신목사가 자기 목숨을 위해 동료 순교자들을 배반했을지도 모른다고 말한다. 조사해서 확증이 잡히면 체포 하겠다는 박대위의 말에, 장대령은 오히려 그를 영웅으로 모셔야 된다고 주장한다. 한편 포로가 된 북괴 정소차는 목사 학살 사건에 관련되어 심문을 받고있다. 장대령에게 끌려온 정소차는 죽음을 자오한듯 반항한다. 장대령은 박대위에게, 정소차가 심문을 받고있다는 사실을 신목사에게 알려주면 그가 사실을 털어 놓을 것이라고 말한다.

제4장: 박대위는 이사실을 신목사에게 알려 주었으나 스스로 그 사건과의 관련 여부에 대해 말하기를 거부한다. 그러나 박대위 선친이 투옥된 후 고문에 못이겨 신앙을 버리고 고독 속에서 세상을 떠났다고 말한다. 박대위는 선친에서 생존시 축을 먹었던 일들을 후회하더차, 이러한 사실을 알고 당황한다. 신목사는 박대위를 위로한다.

제5장: 장대령은 평양시내의 모든 성직자들에게 순교자들을 위한 추도식을 마련키 위한 모임을 갖도록 지시한다. 헌 옷을 입고 있는 참회자들이 밖에 모여 순교자들이 봉직하고 있던 교회를 향해 찬송가를 부르며 행진한다. 추도식이 시작되어, 나이는 목사 한분이 설교를 한다. "우리의 죄를 사하기 위해 이미 순교한 목사들은 하늘의 부르심을 받으셨읍니다." 이때 박대위가 나타나 자기는 추도를 위해 참석한 것이 아니라고 선언한다. 청중들 앞에 끌려온 정소차는 장대령의 기대와는 반대로 "여러분들이 존경하는 목사님들은 개처럼 소리를 지르고 울며 불며 서로 힘 들고 신을 모독하는 말을 서슴지 않았읍니다" 라고 말한다. 또 신목사는 끝내 공산군의 모진 고문을 받으면서도 반항했기 때문에 목숨을 건지게 된 것이라고 말한다.

장대령은 정소차를 끌어 내도록 명한다. 한편 슬며시 추도식장에 들어온 신목사는 정소차의 말을 듣고, 앞에 나서서, 사실은 자기가 다른 순교자들을 배반했다고 공언한다. 분격한 신도들이 신목사 선변을 위협하게 될 것을 염려한 장대령은 박대위에게 신목사의 선변보호를 명한다. 신도들은 격분하여 신목사를 욕하며 몰려 나간다.

제6장: 격분한 신도들은 신목사 곁에 돌을 던진다. 경신이상이 된 한씨가 뛰어나와 신도들로 부터 공격을 받고 쓰러진다. 신목사는 달려온 박대위에게 사태를 설명한다. 박대위는 쓰러진 한씨를 집안으로 안고 들어가 놓는다. 한씨의 어머니와 신목사 앞에서 한씨는 숨을 거둔다. 신목사는 신이여, 어디 계시나이까……. 신인은 여기 있는데” … 하며 증명하려다 한씨 어머니는 뒤에서 슬피 울부짖고 있다.

제 2 막

제1장: 신목사에게 박대위는 지금까지의 자기 마음을 고쳐 먹게 되었고, 신목사는 아무 죄가 없을 뿐만 아니라 고백했던 사실 자체는 아무 죄가 될 수 없다고 말한다 자기 스스로를 절망속에 빠뜨리고 신앙을 버린 것은 이중으로 죄가 되며 이로 인하여 결국 한씨가 옥중에서 성신 이상자가 되어 나중에는 죽음을 초래케 된 것이라고 주장한다 신목사와 박대위는 민중들을 절망속에서 헤메이게 하기보다는 확망의 실마리를 안겨주는 것이 타당하다는 점에 의견을 모았다. 신목사는 박대위에게 "절망속에서 희망을 찾아내야 한다"고 강조한다 박대위는 신목사가 행하려는 자비로운 마음씨에 공명, 그를 돕기로 결심하면서 "이것은 나 스스로를 위해서가 아니고 다만 신목사가 돕고자하는 민중들을 위해서" 라고 말한다

제2장: 추도식이 거행되기 직전에 장대령은 박대위에게 중공군의 공격으로 평양이 위태롭다고 말하면서 "오늘의 연극을 위해 할 수 있는 간단한 역"을 수행해야 한다고 강조한다

찬송가가 끝나자 늙은 목사 한 분이 박대위를 소개하며, 순교자들 중의 한분이 그의 부친이라고 말한다. 박대위는 이번 사건을 계기로 한때 갖었던 고집을 버리겠다고 말하면서 구약성서 "용기"의 한귀절을 봉독한다. "아버지 하느님이 나를 죽이더라도 나는 당신을 의존한 것이며, 당신의 길을 따르리이다" 신씨는 설교를 통해 스스로 민중을위한 제물이 될 것을 약속하면서 순교한 목사들은 자기가 배반한 것을 이미 용서해 주었으며, 동료들은 "영광된 영생의 양국을 약속하면서 이 세상을 떠났다"고 말했다 집회에 모인 군중들도 부터 감격에 넘친 찬탄의 소리가 크게 들린다

제3장: 장대령 부인이 슬픈 이테리가요를 기타반주로 노래에 맞춰 부르고있을때 장대령은 큰소리로 노래를 중지시킨다. 경소차는 처형되었고 연합군은 공산군의 일대진격으로 부득이 후퇴준비를 한다 장대령은 비밀 첩보원으로 평양에 남을 것을 계획한다 군인 수둔지역에 있는 고아원 원장이 고아들과 함께 등장, 크리스마스를 위한 자선금을 요구한다. 고아들이 구슬픈 찬송가를 부르자 난처한 군인들은 이들 고아들을 불쌍히 생각하며 돈을 거둬 준다. 장대령은 그의 첩보 업무를 박대위에게 인계하고 후퇴를 명하면서 이들 불쌍한 사람들에게 앞으로 있을 사태를 알리지않는 것이 이들의 불행을 덜어 주는 것이라 일러준다. 박대위는 장대령과 신목사가 근본적으로 병렬한 판단을 가진 점에서 비슷한 인물임을 깨닫는다.

제4장: 평양시가 점령 당하기 직전, 박대위는 신목사가 피난민들을 돌보아주고 있는 교회를 찾아가 피난길 것을 강조한다. 신목사는 거절하며 이들 피난민을 돕기위해 남아 있기를 주장하며 말한다. "나는 이들 피난민들의 편입니다. 아무도 돌볼 사람이 없으면 자기라도 남아 하나님이 그들을 도와줄 것이라는 신념을 붙어 넣어 주어야 할 것입니다" 박대위는 신씨에게 마지막 인사를 청하고, 신목사의 성스러운 충고의 말을 듣는다 "사람을 사랑할 줄 알고 도울 줄 알고… 절망에서 싸워 이길 것이며… 죽을 운명을 타고 난 인간을 불쌍히 여길 줄 알라"

(제1막과 2막 사이에 오직 한번의 막간이 있음)

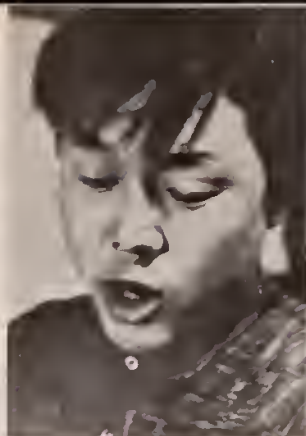
(노문석 역)



김선주 Kim Sun-joon
Assistant conductor



황병득 Hwang Byung-duk
Baritone



박성원 Park Sung-won
Tenor



국선환 Kook Sun-hwan
Baritone

Photos by Mark Brown

THE
MARTYRED
in
Rehearsal

이정희 Lee Chung-hee
Mezzo-soprano



유충열 Yu Chong-yeol Tenor 박수길 Park Su-gil Baritone 김호성 Kim Ho-sung Tenor



JAMES WADE, composer librettist of *The Martyred*, was born in Granite City, Illinois, in 1930. He studied composition at the American Conservatory of Music in Chicago under Jeanne Boyd and John Palmer. Following Army service in Korea in 1955, he returned to Seoul in 1960 and has lived here ever since. He is active as an editor, critic, and columnist and has published two books.

Wade's musical works include two symphonies, a piano concerto and numerous other works for orchestra, chorus, solos, and chamber combinations.

작곡 및 대본 제임스 웨이드: "순교자"를 작곡하고 대사를 쓴 미국인 제임스 웨이드는 1930년 일리노이주 Granite City에서 출생하였다. 아메리칸 컨서바토리 오브 뮤직(American Conservatory of Music) 음악 학교에서 작곡을 전공한 웨이드는 쥘 로빈슨, 리. 모리슨 및 존 파이어 교수 밑에서 수련하였다. 1955년 한국에서 군복무를 마친 그는 본국으로 돌아갔다가 다시 1960년 서울을 전이와 계속 이곳에 머물고 있다. 그는 그동안 각종 신문 잡지의 연필, 평론들이 거고를 통해 언론인으로서는 활약해 왔으며, 두권의 시서를 발간한 바 있다. 웨이드의 음악 작품으로서는 두개의 교향곡, 하나의 피아노 협주곡, 그리고 수많은 교향악, 합창, 독창 및 실내악 연구물 위한 소품들이 있다.

RICHARD E. KIM, author of the novel *The Martyred*, was born in North Korea in 1932. He served as a lieutenant in the South Korean Army during the Korean War, from 1950 to 1954, and then went to the U. S. to complete his education. His first book, *The Martyred*, became a best seller in America upon publication in 1964. Its sequel, *The Martyred*, appeared in 1968, and a third book is due out this year.

Kim is now an American citizen and teaches English at the University of Massachusetts.

원작자 김은국 원작 소설 "순교자" *The Martyred*를 집필한 김은국(Richard E. Kim) 씨는 1932년 북조선에서 출생하였다. 그는 한국 동원시 1950년 부터 1954년 까지 장교로서 군복무를 마친 후 미국으로 건너가 공무로 계속하였다. 1964년 미국에서 그의 첫 소설 "순교자"가 출판되자 곧 베스트 셀러가 되었다. 그후 1968년 "순교자"의 후속작인 "순결한 사랑들" *The Innocent*이 출판되었고, 금년 안으로 그의 세번째 소설이 출판될 예정이다. 김은국씨는 현재 미국 시민권을 갖고 있으며 마사추세츠 대학에서 영문학을 강의하고 있다.

DAVID SHAPIRO, conductor of *The Martyred*, has been prominent in orchestral and operatic activities in New York and San Francisco. After study with Metropolitan Opera conductor Fritz Stuedy, he became assistant conductor of the Little Orchestra Society and the Concert Opera Association. He was on the staff of the San Francisco Opera for three years, and presently heads the opera department of Fairleigh Dickinson University, as well as serving as director of the North Jersey Opera Theatre. While living in Korea as Fulbright professor of music 1961-1964, Mr. Shapiro conducted many orchestral and operatic events, and appeared as piano accompanist in recitals.

지휘자 데이비드 샤피로: "순교자"의 국립교향악단과 필레델피아 데이비드 샤피로씨는 뉴욕과 샌프란시스코에서 오페스트라와 오페라를 위한 뛰어난 음악 지휘자로써, 평평임은 피아니스트이기도 하다. 지휘자 휴잇츠-스티드라비의 밑에 메트로 폴리탄 오페라단에서 연구를 마친후 리틀오페스트라 소사이어티에서 지휘자로써 취임했다. 그는 지난 3년동안 샌프란시스코 오페라 클럽의 지휘자로 근무해왔다. 샤피로씨는 최근 내에레이 대학교는 대학교 작곡학과 과장으로 있으면서 노스-저지 오페라 극장의 예술극장장 카리클을 지기도 있다. 1961년부터 1964년까지 그는 풀브라이트 교환교수(음악부)로서 한국에 재직했던 기간중 여러차례 오페스트라와 오페라를 지휘했으며 여러번 음악회를 위한 피아노 연주회 한 바 있다.

허 규

허 규 [37세] 서울대학교 공과대학, 극단, 실업극장 연출
1961 KBS TV 드라마 연출
1964. TBC TV 드라마 연출
1969 MBC TV 제1대각부장
「리더」, 「무인초」, 「양노라」, 「양지호」, 「순교자」, 「애오는 섬」, 「사카린스크의 하늘과 땅」, 「동기호미」, 「위기로의 길론」, 「유다에 닭이 울기전에」의 연극 연출 이수
매일의 한적성수 (상하에출생 연출) 연출
매일의 한적 TV 극장 TV 연출길 수령



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TONGNIP-MUN AND YONGUN-MUN — Independence Gate, or meaning the gate of gratitude, right, where Korean representatives had previously received Chinese diplomatic missions. Tongnip-mun, left, was built at the site of the defunct Yongun-mun.

Modern Transformation of Korea — (71)

Recent History Shows Influence of Many Elements

By SUNG TONG-MAHN

If the readers will permit me, I will confess that it gives me a great deal of pride at being able to complete this column on "The Modern Transformation of Korea."

In all we have translated 71 articles without a single interruption since we began July 24, 1969.

This seems to me irrefutable proof that English translation of Korean materials on Koreanology is by no means to be considered an impossible task. Although the past few years have seen a relative English language boom in publications on recent Korean history, it is surely no exaggeration to say that our series is a major translation, particularly in terms of length. To our knowledge, it is the longest series of articles on Korean history published in English to date.

In no sense is to be considered a definitive coverage of recent history. It was, after all, simply a series of articles on different aspects of that history published originally in one of the vernacular dailies, the Choson Ilbo. If our readers have found it interesting or have learned anything worthwhile from it, we will consider our effort more than amply rewarded. We only hope that such articles as ours will spark greater interest in the political, social, and cultural history of the last half century. May this interest

Mars Weather

NEW YORK (AP) — The planet Mars, like the earth, has a balmy summer afternoons with a ground temperature at the equator of about 20°C. At night, however, the temperature may reach -101°C.

lead to more detailed studies of Korea's modernization process by other Korean and Western scholars.

Different Views

The present writer, a complete outsider to the field of Korean history, has found one noticeable thing during the process of preparing these articles: Korean historians still have differing views as to what marks the beginning of our modernization; of who the protagonist in undertaking the task of modernization is, and of whether Japan played a positive role in Korean modernization during the period which began in 1876 with her opening of the doors to the "Hermit Kingdom."

To ask different questions about the same period, can the Tonghak ("Eastern Learning") Movement be taken as a prelude to the modernization period; can the Taewon-gun be considered as having tried to reform the Yi dynasty, and can the Japanese invasion in 1876 be considered a stimulus to the development of Korea?

According to Prof. Lee Kwang-rin of Sogang Jesuit University, the answer to these questions is negative. As he is an authority in this field (since returning from Harvard University last year, he has published in Korean "A Study on the History of Enlightenment in Korea with Reference to the 1890's", I will concur with his opinion.

Civilization, Enlightenment

Since the original title of this series is "Kaewha Paekkyong" ("One Hundred Scenes of Enlightenment"), I would like to refer to a few lines on the subject. They are quoted from the book, "Japanese Changing Attitudes Toward Modernization," edited by Prof. Marius B. Jansen of Princeton University. On page 152, Prof. Donald H. Shively of Harvard says that "the slogan 'Civilization and En-

lightenment' seems to have caught on, particularly from about 1873 with the return of Iwakura Mission from the U.S. and Europe . . . from 1871-1873 the government had instituted the prefectural system, postal, railways, national banks and Western educational systems. To some of the populace these accomplishments were what the slogan meant, and they carried it into the personal level with the imitation of Western dress, haircuts, food and architecture . . ."

In China they launched the same movements in 1862, giving them the names "Westernization Movement" or "Self-strengthening Movement."

We must bear in mind that shortly there after Korea was forced to sign the 1876 treaty with Japan, and soon after the Korean mission went to China and Japan to see the new civilization. With the Japanese entrance into Korea, our country was forced to stop her own movements on behalf of enlightenment and modernization and swallow whole the Japanese version of modernization.

Several Changes

Some contend that the "Spirit of Kaewha (Enlightenment)" operated unchanged from its first inception. It seems more accurate, however, to say that this spirit changed several times during the modernization period. From 1876-1890, with the humiliation and bitterness of loss of national sovereignty, there came an awareness of the need to build a "wealthy country and powerful army." Then from 1890-1910 the publishing of the Independence Newspaper and the Japanese annexation of Korea brought in a spirit of "humanism, civil rights, and salvation of nation." From 1910 until the end of World War II, "new culture" was emphasized.

Numerous names come to mind for inclusion in the

list of acknowledgements. I mention some of them, not just as a formality, but as a small way of saying I am truly appreciative of their help and encouragement.

First there are the writers of the original series of articles for Choson Ilbo and the special contributors who wrote additional articles expressly for the English language series in The Korea Herald. Their names are familiar to our readers, since they have appeared above their articles each time they appeared. For making the publication of the series possible, heartfelt thanks must be expressed to the editor in chief and managing editor of The Korea Herald.

Thanks Expressed

This long series of articles could never have been completed on time without the help of my co-translators. Particular thanks must be expressed to Mr. Charles Goldberg, who always sent his manuscripts in sufficient time from the United States. I am confident he will be an important scholar in the field of cultural anthropology in the future. The manner in which he translated these technically difficult articles entirely unaided is nothing short of unbelievable.

Prof. Park Nahm-sheik of Seoul National University's Language Research Center has played a crucial role as a co-translator despite his extremely busy schedule. I shall never forget that much of this work was carried on while his wife was sick. Consequently, this newly married "poor professor" had to attend to rice cooking and coal briquet changing by himself. Nonetheless his magnificent command of the English language carried this work project through.

Mr. Kim Soon-shin, Principal of Kwangju Sungui High School, who took Mr. Park's place part of the time, for-

feited his winter vacation to participate in the project.

For bringing some of the necessary polish to these often lumbering, rough-draft translations, heartfelt thanks must be expressed to Prof. Grafton Mintz, Mrs. Martha Huntley, and Mr. W. Graham Weakley for their editing and revising. To have helped as much as they did, they must have considered it a labor of love.

I wish to take this opportunity to offer my very sincere thanks to Professor Percival Price of the University of Michigan in the United States, whom I regard as my second father, and without whose help and encouragement during my college days, I could have not been a translator undertaking this kind of work today.

Dr. Samuel H. Moffett has also given extensive advice and spiritual support to the Institute of Korean Culture, which produced this series.

My wife's name must be included in the list, for her time-consuming efforts in retyping nearly one thousand sheets of manuscript, an unbelievable quantity now that I look back on it.

Whatever shortcomings our translations may have had, they were more than made up for by the excellent selection of photographs which numerous people so kindly allowed us to include in the articles. These photographs alone go a long way toward recreating for us in 1970 the spirit of five to 10 decades ago in a way which words are powerless to do.

Real Satisfaction

All of us together have had real satisfaction in seeing the fruits of this labor, and we sincerely hope that it will be followed by numerous other similar articles and series. "Korea to the World" is a theme which we Koreans and all friends of Korea must ever continue to stress.

These two memorial gates symbolize the two-sided char-

P
By FRANK L.
It seems to be sity of human nat mand the assign blame whenever goes wrong, and, if the guilty party cannot be as- certained im- mediately, to pick out some high, mysteri- ous force, some inner circle, some con- what have you, as of the evil.

For many cen ginning with the life, supernatural natural forces were blamed for calamities and ibles. Then, in ear times in Europe, conventual scap- found — the literature of 18th century W- rope you will oft Society of Jesus the target of t and fear of t And, of course, orities in a giv who sought some by attacking th Catholic religio would see to i hatred and fear urished. Thacker yre Esmond" a more's "Lorna I examples of this tature and re "Popish Plot" Restoration Eng Restoration a took to blaming for every misca bal, national or friends — not or unintelligent who would so about a Masoni take over and

acter of Korea du late Yi dynasty, t nim-mun being a the new self-rellian ousness and the mun symbolizing tional servile attitu "elder brother" C

The Yongun-mur to Welcome the l of China" was bui Originally called mun, in 1539 the changed to Yo When Chinese en to Korea, the ku welcomed them at

Tongnim-mun or dence Gate" wa the Tongnip-hyop pendence Associ 1896 in order to Koreans the spir pendence. To asse spirit, they tore Yongun-mun a n Tongnim-mun. T maining vestiges mer are the two s which formerly s from Tongnim-mu later moved to th location immediat



Meaning the gate of gratitude, right, where Korean representatives had previously received Chinese diplomatic missions.

ion of Korea — (71)

Influence of Many Elements

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Dr. Samuel H. Moffett has also given extensive advice and spiritual support to the Institute of Korean Culture, which produced this series.

My wife's name must be included in the list, for her time-consuming efforts in retyping nearly one thousand sheets of manuscript, an unbelievable quantity now that I look back on it.

Whatever shortcomings our translations may have had, they were more than made up for by the excellent selection of photographs which numerous people so kindly allowed us to include in the articles. These photographs alone go a long way toward recreating for us in 1970 the spirit of five to 10 decades ago in a way which words are powerless to do.

Real Satisfaction

All of us together have had real satisfaction in seeing the fruits of this labor, and we sincerely hope that it will be followed by numerous other similar articles and series. "Korea to the World" is a theme which we Koreans and all friends of Korea must ever continue to stress.

These two memorial gates symbolize the two-sided char-

Seoul Listening Post Punching Bag for All

By FRANK L. RYAN

It seems to be a necessity of human nature to demand the assignment of blame whenever anything goes wrong, and, if the guilty party cannot be ascertained immediately, to pick out some high, mysterious force, some inner circle, some conspiracy or what have you, as the cause of the evil.



For many centuries beginning with the dawn of life, supernatural or pre-natural forces or beings were blamed for natural calamities and human troubles. Then, in early modern times in Europe, another convenient scapegoat was found — the Jesuits. In the literature of 17th and 18th century Western Europe you will often see the Society of Jesus serving as the target of the hatred and fear of the people.

And, of course, the authorities in a given country who sought some advantage by attacking this Roman Catholic religious order, would see to it that the hatred and fear were nourished. Thackeray's "Henry Esmond" and Blackmore's "Lorna Doone" are examples of this type of literature and reflect the "Popish Plot" attitudes of Restoration England.

At a later time, the Catholics, in their turn, took to blaming the Masons for every misfortune, global, national or local. I had friends — not uneducated or unintelligent people — who would solemnly talk about a Masonic plot to take over and control the

world. They would point to the fact — with significant winks, deep breathing, whispers, and the like — that every U.S. president was, before taking office, a 33rd degree Mason or became one soon after inauguration. Of course Kennedy's election put a stop to that kind of talk, though I imagine his subsequent murder brought it to life again.

The Jews from time immemorial have also been targets of this type of thing, and one does not have to read much to know that the spirit is far from dead today. My friends referred to above also believed in the existence of a Jewish plot and would talk learnedly about the "Cabala" and the "Protocols of Zion," using these oft-discredited documents to bolster their arguments.

Well all of this is pretty much passe now, except perhaps in the ranks of the U.S. extreme right and the Birchers. There is a newer, much more popular target, one fired at not only by the U.S. left, but by left-wingers throughout the world. This scapegoat, this object of blame for all evils, is the U.S. Central Intelligence Agency, known to all as the CIA.

The U.S. CIA is said to be running the war in Laos and certainly was involved in the Bay of Pigs fiasco. There are also other instances where the activity of this agency can be clearly documented.

However, it would be practically impossible for this much-maligned organization to be guilty of all the things of which it is charged. Thus the abortive plot in Iraq was called conveniently "a CIA plot." So

have been other revolts and revolutions throughout the world regardless of whether a conservative or radical government was the object of the coup, and even when the United States would quite clearly not benefit from the coup's success.

I can well believe that this attitude will spread among the ordinary people, and everything untoward will be laid at the door of this hapless agency, whose main function is apparently the collecting of information. When a drought comes burning up crops, or when a flood sweeps away a village, you can be sure there will be those who will whisper, "The CIA is responsible."

Plagues, financial crises, fluctuations in the prices of goods, all will be ascribed to the agents of this "sinister organization."

I am sure the leaders of states throughout the world are extremely happy that the United States after World War II decided to set up a central intelligence establishment to coordinate activities which up to that time had been scattered among several agencies such as military intelligence, the Secret Service, the Internal Revenue Service and perhaps the FBI. Now, if anything goes wrong in their countries and the people become disquieted, whatever is out of order can easily be blamed on the U.S. CIA.

This must be especially true in Communist countries. If I am correct, the CIA was mentioned by the Prague hard-liners as one of the causes of the Dubcek Reform in Czechoslovakia.

Oops! the electricity just went off. Ah! The CIA is at work again.

Studies on Korea

Series Due Soon as Book

acter of Korea during the late Yi dynasty, the Tongnim-mun being a symbol of the new self-reliance consciousness and the Yongun-mun symbolizing the traditional servile attitude toward "elder brother" China.

The Yongun-mun or "Gate to Welcome the Providence of China" was built in 1537. Originally called Yongjio-mun, in 1539 the name was changed to Yongun-mun. When Chinese envoys came to Korea, the king himself welcomed them at this gate.

Tongnim-mun or "Independence Gate" was built by the Tongnip-hyophoe (Independence Association) in 1896 in order to inspire in Koreans the spirit of independence. To assert this new spirit, they tore down the Yongun-mun and built the Tongnim-mun. The only remaining vestiges of the former are the two stone pillars which formerly stood apart from Tongnim-mun but were later moved to their present location immediately outside

"The Modern Transformation of Korea," which has been serialized in The Korea Herald during the past nine months, is to be published in book form soon, according to the Institute of Korean Culture and the editors and translators of the series. They said that after keen competition on the part of several publishers, the Sejong Publishing Co. was selected as publisher.

Originally published by the Chosun Ilbo, one of Korea's major newspapers, the series was mainly written by Yi Kyu-tae.

The original series covered the period between 1853, when the Taewon-gun (Regent) seized power, and the early twentieth century with the numerous changes dur-

ing the Japanese colonial period.

The book, to contain nearly 200 illustrations, many of them appearing in print for the first time in this series, is scheduled to come out before the International PEN Club congress opens in Seoul in June.

Concerning the publication of this book, Rhee Kuhn-nyung, president of the publishing firm, observed: "Frankly speaking, publication of English books in Korea is not a good financial investment because the market is so small. However, considering the importance of the book and the expanding field of Koreanology, we do not hesitate to publish it. Indeed we consider it an honor to be chosen as its publisher."

총회주일헌금

<3면에서 계속>

고령유리	1,000	신광복실선	357
에에	300	장기동부	1,858
경동노회 (76,612)		키대동	600
단보교의	1,000	대동	414
신신사	1,000	산산	300
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경주제3	16,085	반산	300
경주제4	5,000	반산	300
경주제5	7,000	반산	300
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實務者修練會

來20日總會傳道部 주최로

전국 청년 협의회는 22일부터 23일까지 2일간 서울에서 20일째 실시되는 실무자 훈련회를 개최한다. 이 회의는 전국 각 교회의 실무자들이 참가하여, 23일까지 2일간 서울에서 20일째 실시되는 실무자 훈련회를 개최한다. 이 회의는 전국 각 교회의 실무자들이 참가하여, 23일까지 2일간 서울에서 20일째 실시되는 실무자 훈련회를 개최한다.

指導者의 비준

女傳道會서 울聯 共同主催

永樂서 百餘教會 五百名 참가

여성 지도자를 위한 회가 15일부터 16일까지 서울에서 개최된다. 이 회는 여성 지도자들이 참가하여, 15일부터 16일까지 서울에서 개최된다. 이 회는 여성 지도자들이 참가하여, 15일부터 16일까지 서울에서 개최된다.

改革教會世界聯盟 統合總會

Delegates from Korean Presbyterian Church & World Presb. Fellowship
= 世界改革長老教聯盟과 國際會衆教會 = Nairobi



8月20-30「나이로비」서
韓國代表 7月出發

「하나님은 하나님이신다」라는 제목의 회제이다. 이 회제는 「하나님은 하나님이신다」라는 제목의 회제이다. 이 회제는 「하나님은 하나님이신다」라는 제목의 회제이다.

平信徒訓練院의 새 방향

來29日 指導者協會 開催

「평신도 훈련원의 새 방향」이란 주제로 29일부터 31일까지 서울에서 개최된다. 이 회의는 평신도 훈련원의 새 방향을 논의하기 위해 개최된다. 이 회의는 평신도 훈련원의 새 방향을 논의하기 위해 개최된다.

平信徒의 教會 참여

27日 平信徒協會서 회합

「평신도의 교회 참여」라는 주제로 27일부터 28일까지 서울에서 개최된다. 이 회의는 평신도의 교회 참여를 논의하기 위해 개최된다. 이 회의는 평신도의 교회 참여를 논의하기 위해 개최된다.

全會女傳道總會

9月永樂기 도선서
전국 여성 지도자 회가 개최된다. 이 회는 9월 9일부터 10일까지 서울에서 개최된다. 이 회는 9월 9일부터 10일까지 서울에서 개최된다.

幸福한 삶을 위한 三位一體 遂出版! (第二卷, 第三卷) 나왔다!!
金文濟 牧師 力作 한 부 선 선교사 추천

十 職 命 與 十 字 架

성서적·교리적 역사적 교찰 殉教史

<h3>第一卷 십 계 명</h3> <p>하나님의 율법</p> <p>제1편 십계명 서론 제1장 서론 (법과 죄의 목적성적중) 제2장 십계명서론 (십계명의 명칭, 단속법) 제3장 십계명 본문 제1장 제1계명 (하나님) ①하나님 ②여호와 ③연약 제2장 제2계명 (하나님) ①하나님 ②여호와 ③연약 제3장 제3계명 (부모) ①부모 ②아버지 ③어머니 제4장 제4계명 (안식일) ①안식일 ②안식일의 목적, 방법 ③안식일의 안식일 ④바리새교인의 39종종교법 제5장 제5계명 (안식일) ①안식일의 목적, 방법 ②안식일의 안식일 ③안식일의 안식일 ④바리새교인의 39종종교법 제6장 제6계명 (안식일) ①안식일의 목적, 방법 ②안식일의 안식일 ③안식일의 안식일 ④바리새교인의 39종종교법 제7장 제7계명 (안식일) ①안식일의 목적, 방법 ②안식일의 안식일 ③안식일의 안식일 ④바리새교인의 39종종교법 제8장 제8계명 (안식일) ①안식일의 목적, 방법 ②안식일의 안식일 ③안식일의 안식일 ④바리새교인의 39종종교법 제9장 제9계명 (안식일) ①안식일의 목적, 방법 ②안식일의 안식일 ③안식일의 안식일 ④바리새교인의 39종종교법 제10장 제10계명 (안식일) ①안식일의 목적, 방법 ②안식일의 안식일 ③안식일의 안식일 ④바리새교인의 39종종교법 제11장 제11계명 (안식일) ①안식일의 목적, 방법 ②안식일의 안식일 ③안식일의 안식일 ④바리새교인의 39종종교법 제12장 제12계명 (안식일) ①안식일의 목적, 방법 ②안식일의 안식일 ③안식일의 안식일 ④바리새교인의 39종종교법</p>	<h3>第一卷 一個月만에 매진 增補再版이 나왔습니다</h3> <h3>第二卷 十 字 架</h3> <p>하나님의 사랑</p> <p>제1편 십자가의 기본적인 이해 ①십자가의 의미 ②십자가의 기원 ③십자가의 상징 제2편 십자가의 역사적 이해 ①십자가의 유래와 가치 ②십자가의 상징과 구약 ③십자가의 교회사적 고찰 제3편 십자가의 성서적 이해 ①십자가의 성서의 의미 ②십자가의 신학적 이해 ③십자가의 신학적 이해 제4편 십자가의 교리적 이해 ①십자가의 교리적 의미 ②십자가의 교리적 의미 ③십자가의 교리적 의미 제5편 계명과 십자가의 조화 ①십자가의 계명과 조화 ②십자가의 계명과 조화 ③십자가의 계명과 조화</p>	<h3>第三卷 殉 教 史</h3> <p>하나님의 성도</p> <p>제1편 세계순교 역사 ①보통하는 사람 ②순교의 종교로서의 기독교 ③순교의 죽음과 순교의 의미 ④순교의 역사적 이해 제2편 한국교회의 순교역사 ①순교의 역사적 이해 ②순교의 역사적 이해 ③순교의 역사적 이해 제3편 죽으면 살리라 ①순교의 역사적 이해 ②순교의 역사적 이해 ③순교의 역사적 이해</p>
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총 판 기독교 백화점 <서울역전> 진체구좌 서울 1893년

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Letters to the Editor

Reasonable Price

Dear Sir,

Within the past few weeks we have had several sets of visitors who came to Korea after visiting EXPO '70 in Japan. I frequently suggest to such travellers and tourists that they visit as many of the palaces of Seoul as possible in their limited time.

I am sorry to say, however, that as a proud resident of Seoul I am becoming embarrassed by the admission prices being demanded at Changdok Palace. The price for one adult entrance ticket is 200 won. That does include the Secret Gardens, but if you wish to see the Throne Room (영정실), the Royal Apartments (세종실) and the small museum, still another entrance fee of 300 won each adult is required!

Contrary to popular belief, the budgets of many foreign tourists, particularly those travelling as families, are not that expandable. And what about the Korean tourist who comes to Seoul once or twice in a lifetime from a rural vil-

lage to see something of his own proud heritage and is confronted by phenomenal entrance fees that he cannot afford to pay?

I am particularly sensitive about this problem since I lost face only this morning before foreign tourists who told me they only paid about 50 yen to get in to see similar famous sights in Japan. This family of five had to forego the Throne Room area, although I had wanted to show it to them, as they couldn't afford to spend that much.

As a loyal resident of Korea, I say let's begin giving Japan some competition in this area of enticing tourists. Perhaps we need a much more permanent and well-thought-out "Be kind to tourists" campaign. And that goes for Korean tourists as well.

How about radically reducing those entrance fees and making just as much or more money by allowing more people to enter?

Yours truly,

Eileen F. Moffett

Ynchl-dong, Seoul

*The Korea Times, Thursday, July 30,
1970*

MODERN TRANSFORMATION
OF
KOREA

By Yi Kyu-tae

Translated By

Sung Tong-mahn

Kim Soon-shin

Charles Goldberg

Park Nahm-sheik

Sejong Publishing Co.

Seoul, Korea

1970

Protestantism

Its Influence on Modernization in Korea

By Dr. Sammel H. Moffett

Dr. Moffett was born in P'yongyang, Korea, in 1916. He graduated from Wheaton College, Princeton Seminary, and Yale University where he obtained his Ph D. and has taught at Princeton Seminary. He was on the faculty of Yenching University in Peking, China. He is presently Dean of the Graduate School of the Presbyterian Seminary in Seoul. His younger brother is also serving in Korea as Superintendent of the Tongsan Christian Hospital in Taegu.

If De Cespedes, who landed briefly in Korea in 1593-94, is more properly classed as a chaplain to Japanese troops than as a missionary to Koreans, then to Carl Gutzlaff, a Protestant, belongs pride of place as the first Western missionary to Korea. He came by sea on July 17, 1832—a German, working for a Dutch missionary society and sailing from China on a British ship—three years before the first of the French priests, Father Pierre Maubant, crawled bravely through the sewers into the border city of Ŭiju in 1835.

Sharp readers may recognize Gutzlaff beneath a merciless caricature as the missionary in the recent best-seller, *Taipan*. His role in the novel as one of the more colorful of the founders of Hong Kong is pure fiction. Not so his part in the opening of Korea.

For forty days he worked along the west coast of the peninsula, teaching the villagers how to plant potatoes, translating with great difficulty the Lord's Prayer into Korean, and salting his distribution of the Chinese Bible with companion gifts of Western hooks on science, history and geography. He noted with pleased surprise that "the people, even of the lowest classes, can read, and delight in reading."

His last stop in Korea was Cheju-do, which he described as "a charming spot" for a missionary station and certainly no more dangerous than New Zealand!

Gutzlaff was wrong about the danger. The next three decades witnessed three great persecutions. In August, 1866, a young Protestant

missionary, the Rev. R. Jermain Thomas, wrote from Chefoo, just across the Yellow Sea from the Korean coast, that a Korean junk with a French tricolor at its foremast had been seen heading its way into the harbor. It carried the French missionary, Father Ridel, and a crew of Korean Christians hearing the first news of "a foul and wicked massacre" of Catholics in Korea.

The previous autumn Thomas had spent two and a half months, like Gutzlaff, on Korea's west coast learning the language and distributing Bible portions. The news of the persecution, instead of frightening him, made him determined to return. He left Chefoo on Aug. 9, 1866, as interpreter for an American merchant ship bound for Korea with a cargo of "cotton goods, glass, tin plates, etc."

"I will be back in nine days," he said to a colleague. But he never returned. His ship, the *General Sherman*, was caught and burned in the Taetong River near Pyongyang. Thomas was beheaded, according to one account, while offering a New Testament to the man with the sword. He was Korea's first Protestant martyr.

These and other early, intermittent Protestant attempts to penetrate forbidden Korea with the Christian faith are often ignored by historians as futile and fruitless. In a way the historians are right. What did Gutzlaff, and Thomas, and Williamson and Corbett accomplish? A few potatoes planted, the Lord's Prayer translated but not appreciated, some Western learning and the Bible placed in a few frightened hands. And one martyr, who was killed probably not for his faith but because his ship was mistaken either for a retaliatory French invasion force or a grave-robbing expedition.

It is difficult to discern in these faltering contacts and melancholy failures the wave of the future, yet such they were, or at least the first advancing ripples of a new age. For Protestantism was to do more for the transformation and modernization of Korea in the next few decades (1884-1919) than anything accomplished in the whole preceding century of Christian impact on the Hermit Kingdom.

When Protestants came in force and to stay, beginning in 1884, their gospel was a spiritual gospel and their preaching was straight from the Bible, but their mission was as broad and as wide as the needs of the people, and its transforming effect was explosive.

Dr. Horace Allen, a Presbyterian physician was the first resident Protestant missionary in Korea. He arrived in September, 1884. Undiscouraged by a night in "Harry's Hotel" in what is now Inch'ön—where the one-story thatched-roof house contained only a bar and a billiard room separated by a sheet, and one slept on the billiard table—he pressed on to Seoul, little dreaming, missionary that he was, that he would some day "make possible Korea's first railroad, her first waterworks, her

first city lighting, and street cars, and her first modern mine." Perhaps even more importantly, he opened Korea's first modern hospital, and then moved from missions into diplomacy as an early resident minister of the American Legation. No national problem or interest was considered out of bounds for Christian care and concern.

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Protestantism

Its Influence on Modernization in Korea

By Dr. Samuel H. Moffett

Dr. Moffett was born in P'yongyang, Korea, in 1916. He graduated from Wheaton College, Princeton Seminary, and Yale University where he obtained his Ph. D. and has taught at Princeton Seminary. He was on the faculty of Yenching University in Peking, China. He is presently Dean of the Graduate School of the Presbyterian Seminary in Seoul. His younger brother is also serving in Korea as Superintendent of the Tongsan Christian Hospital in Taegu.

If De Cespedes, who landed briefly in Korea in 1593-94, is more properly classed as a chaplain to Japanese troops than as a missionary to Koreans, then to Carl Gutzlaff, a Protestant, belongs pride of place as the first Western missionary to Korea. He came by sea on July 17, 1832—a German, working for a Dutch missionary society and sailing from China on a British ship—three years before the first of the French priests, Father Pierre Maubant, crawled bravely through the sewers into the border city of Ŭiju in 1835.

Sharp readers may recognize Gutzlaff beneath a merciless caricature as the missionary in the recent best-seller, *Taipan*. His role in the novel as one of the more colorful of the founders of Hong Kong is pure fiction. Not so his part in the opening of Korea.

For forty days he worked along the west coast of the peninsula, teaching the villagers how to plant potatoes, translating with great difficulty the Lord's Prayer into Korean, and salting his distribution of the Chinese Bible with companion gifts of Western books on science, history and geography. He noted with pleased surprise that "the people, even of the lowest classes, can read, and delight in reading."

His last stop in Korea was Cheju-do, which he described as "a charming spot" for a missionary station and certainly no more dangerous than New Zealand!

Gutzlaff was wrong about the danger. The next three decades witnessed three great persecutions. In August, 1866, a young Protestant

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missionary, the Rev. R. Jermain Thomas, wrote from Chefoo, just across the Yellow Sea from the Korean coast, that a Korean junk with a French tricolor at its foremast had been seen beating its way into the harbor. It carried the French missionary, Father Ridel, and a crew of Korean Christians bearing the first news of "a foul and wicked massacre" of Catholics in Korea.

The previous autumn Thomas had spent two and a half months, like Gutzlaff, on Korea's west coast learning the language and distributing Bible portions. The news of the persecution, instead of frightening him, made him determined to return. He left Chefoo on Aug. 9, 1866, as interpreter for an American merchant ship bound for Korea with a cargo of "cotton goods, glass, tin plates, etc."

"I will be back in nine days," he said to a colleague. But he never returned. His ship, the *General Sherman*, was caught and burned in the Taetong River near Pyŏngyang. Thomas was beheaded, according to one account, while offering a New Testament to the man with the sword. He was Korea's first Protestant martyr.

These and other early, intermittent Protestant attempts to penetrate forbidden Korea with the Christian faith are often ignored by historians as futile and fruitless. In a way the historians are right. What did Gutzlaff, and Thomas, and Williamson and Corbett accomplish? A few potatoes planted, the Lord's Prayer translated but not appreciated, some Western learning and the Bible placed in a few frightened hands. And one martyr, who was killed probably not for his faith but because his ship was mistaken either for a retaliatory French invasion force or a grave-robbing expedition.

It is difficult to discern in these faltering contacts and melancholy failures the wave of the future, yet such they were, or at least the first advancing ripples of a new age. For Protestantism was to do more for the transformation and modernization of Korea in the next few decades (1884-1919) than anything accomplished in the whole preceding century of Christian impact on the Hermit Kingdom.

When Protestants came in force and to stay, beginning in 1884, their gospel was a spiritual gospel and their preaching was straight from the Bible, but their mission was as broad and as wide as the needs of the people, and its transforming effect was explosive.

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Sincere appreciation is accorded to Dr. Samuel H. Moffett, who has kindly accepted our invitation to write a foreword to the present edition, for his emphatic recommendations of the book and intimate accounts of the author's life and work.

December 1970
Seoul, Korea

Tae Sun Park
President
Yonsei University

Foreword to the Second Edition

Yonsei University deserves special commendation for including Dr. L. George Paik's 1929 classic, *The History of Protestant Missions in Korea, 1832-1910*, in its splendid series of reprints of Western books on Korea. It is probably the most important single book yet written in the field of Korean church history and missions, yet it had become so rare, published as it was in limited quantity in P'yongyang, that few were the fortunate scholars who had ready access to it.

Today it will command a wider circle of attention than ever. Secular historians in the past have been prone to ignore the missionary. Now they are taking a second look, belatedly recognizing the enormous impact of the Christian missionary movement on the modernization of developing nations, particularly in Asia and Africa. To quote Prof. K. Fairbank's presidential address last year to the American Historical Association, "Surveys of our Westward expansion and expansionist sentiments say surprisingly little about missionaries, as though religious expansion were a specialized subsector of the American experience, not as noteworthy as economic and political expansion. . . . The missionary in foreign parts seems to be the invisible man of American history. . . . Mission history is a great and underused research laboratory for the comparative observation of cultural stimulus and response in both directions."

This book is an adaptation of Dr. Paik's doctoral dissertation at Yale. There, at least, the historical relevance of mission studies has never been ignored. Under Kenneth Scott Latourette that university produced a line of scholars like Korea's Paik Lak-Chun (L. George Paik) who have given to the study of mission expansion and its effects the depth of objective integrity and breadth of historical perspective that is indispensable for academic respectability.

Dr. Paik's work is still the only comprehensive and definitive study

of the early period of Protestant missions. It covers the initial scattered contacts of Protestantism with Korea from 1832 to 1884, and the crucial first quarter of a century of intensive Protestant missionary activity from 1884 to 1910. It closes with the annexation of Korea by Japan, an event which brought to an end one of the most dramatic eras of church growth anywhere in Asia.

As one would expect from a man of his extraordinary versatility and broad life interests, Dr. Paik tells the story of Protestantism in Korea against the full, rich background of the country's social, political and intellectual developments as they interact with the Christian missionary enterprise.

Paik Lak-Chun was born in Chungju, near Sŏnch'ŏn in North P'yŏngan province, on March 9, 1895 (the official date of 1896 is a mistake). His education spanned different worlds and different centuries, from a tiny classical Confucian village school to a Ph.D. at Yale. In between he attended a missionary academy in Sŏnch'ŏn and Colleges both in China and the U.S. (the Anglo-Chinese College in Tientsin and Park College in Missouri, where he graduated in 1922). He did graduate work both in theology (Th.B., Princeton Seminary, 1925), and in history (Princeton University M.A., 1925, and Yale Ph.D., 1927).

He was very early caught up in his country's independence movement. While still in High School he received his first taste of Japanese persecution and had to hide in the countryside for two years to escape false accusations of entanglement in the notorious Conspiracy Case of 1911-13. Because of these pressures, after High School he was advised by his life-long friend and mentor, Dr. George S. McCune, to seek safety abroad, first in China (1913-16), and then in the United States (1916-27), where he completed his education and was ordained as a Presbyterian minister.

Fourteen years of exile ended with his return in 1927 to spend the next ten years on the faculty of Chosen Christian College (now Yonsei University), teaching Bible, history, and serving after 1928 as Dean of the Liberal Arts Department. On a sabbatical leave in England in 1937

he was the only Korean delegate at two important ecumenical conferences—on Faith and Order at Edinburgh, and on Life and Work at Oxford—which were to lead to the formation of the World Council of Churches. About to return to Korea, he received word that Japanese military pressures in Korea were increasing and that his life might be endangered, so he went instead to America where he taught for two years at his alma mater, Park College. But he could not long resist the call of his homeland. In 1939 he returned to face the dangers. The next years were difficult. He was ordered purged from the college faculty and spent the long war years mostly under house arrest.

Korean independence in 1945, however, brought him quickly into national prominence. The U.S. Military Government gave him the task of reorganizing Seoul National University from its Japanese base and transforming it into Korea's major government educational institution. That accomplished, in 1946 he was called to the presidency of Chosen Christian College which he proceeded to build up into its present position of national prestige and influence as a private university, Yonsei. From 1950 to 1952 he also served under Syngman Rhee as Minister of Education.

After the student revolution of 1960 Dr. Paik left Yonsei to serve his country in politics. He was elected to the Senate by the largest majority recorded in the city of Seoul. Fully one-third of total metropolitan population voted for him, and the Upper House recognized his leadership by making him President.

When the military coup of 1961 reorganized the government, dissolving the Upper House, Dr. Paik was honored by a call which reversed the usual direction of missionary flow. He was asked to come from Korea to the United States to act as Educational Adviser to the Commission on Ecumenical Mission and Relation the Mission Board of the United Presbyterian Church in the U.S.A., which was the same Board that seventy-seven years earlier had sent the first resident Protestant missionary to Korea. Since 1964 Dr. Paik has been back in his beloved Korea, busy in retirement writing, speaking and still serving his country as an elder statesman and counsellor. He has written in-

numerable articles for scholarly journals, and has been president of national bodies too numerous to mention, such as the Boy Scouts of Korea, the Korea Branch of the Royal Asiatic Society, the National Council of the Korean Y.M.C.A. and the Korean Society of Church History.

It is fitting that one who has lived through such troubled times should live to see not only the restoration of his country's independence, but also the beginning of another period of explosive church growth in Korea. This book leaves Korea in 1910 with the shadow of Japanese harassment about to fall over the country's 200,000 Christian adherents, and its population of 13,000,000. But now in free Korea the upward surge of church membership, both protestant and Catholic, once more matches the best years of that earlier period as he describes it. Total Christian adherents (including marginal sects) as reported by the Ministry of Culture and Information for 1969 number 4,016,000 in a South Korean population of over 31,000,000.

It is time to ask Dr. Paik for a sequel to his classic. We need *The History of Protestant Missions in Korea, 1910-1970* from his gifted pen.

Samuel Hugh Moffett

Seoul
July 1970

**THE
HISTORY OF PROTESTANT MISSIONS
IN KOREA
1832-1910**